

THE  
BAPTIST MAGAZINE.

MAY, 1851.

MEMOIR OF THE LATE REV. ROBERT ROFF,  
OF CAMBRIDGE.

BY THE REV. JOHN JORDAN DAVIES.

*Continued from page 204.*

THESE interesting records fail us on his entering the Academy. We have simply to add, therefore, that his spirit and deportment at Bristol were such as to gain the respect of his tutors, and the affection of his fellow-students.

When he left the academy he settled in Swansea, where his labours were eminently useful, and where his memory is cherished with the warmest affection to this day. He had laboured there for nine years, when he was unexpectedly called to supply the baptist church at Cambridge, then without a pastor. Here his ministrations produced the effect which they could not fail to produce on intelligent Christian minds; and he received a unanimous and cordial invitation to become the pastor. Here he enjoyed a sphere of labour for which he was peculiarly qualified, while the memory of the eminent men by whom he had been preceded in the pastorate, and the general intelligence by which he was surrounded, stimulated him at once to

mental exertion and to ministerial fidelity. The church of which he was, for a period of thirteen years, the honoured pastor, has enjoyed the labours and superintendence of some most distinguished men, but none of its gifted ministers was ever more generally respected or more extensively useful than our lamented friend.

He was very suddenly called from the scene of his labours to that of his recompence. On Lord's day, Nov. 24, 1850, he preached, it was observed by many of his hearers, with even *more* than his usual energy. On the following day he visited some of the members of his church who were in affliction, and who little thought that their affectionate pastor was sympathizing with them for the last time in this vale of tears, and that soon, very soon, they should meet him in heaven. (One of these honoured friends followed him to the world of spirits a few days after his own departure.) Following the dic-

tates of his parental feelings, he then went to see his little girls who were in school a few miles out of Cambridge, and one of whom had been unwell. In the evening he attended the usual prayer meeting, and afterwards was present at a committee meeting of one of the benevolent societies connected with his congregation. He retired to rest, complaining of a little sore throat, but not apprehensive of the slightest danger, nor even conscious of much indisposition. That bed, however, he left only for the more peaceful one of the grave. Violent inflammation appeared; it rapidly increased; it baffled all medical skill, and early on Friday morning, his spirit had departed. His people were not generally aware of his illness until the usual lecture on Thursday evening; and he was then very near his end. His illness though short was very severe, and his sufferings were often most acute. But his wonted calmness and serenity did not desert him. Not a murmur escaped his lips. In patience he possessed his soul. He knew in whom he had trusted, and that all was well. He died in peace; having sought to comfort his affectionate partner with the assurance, that God whom he had served in the gospel of his Son, would provide for her and for her fatherless children; and who ever trusted in Him and was disappointed?

Since his death, some very touching instances of his large, but unostentatious, indeed, almost hidden charity, have come to light, as well as some striking proofs of the high estimation in which he was held, not only by his own respected flock, but also by ministers and members of other religious communities.

We cannot, perhaps, more appropriately conclude this brief notice of one so estimable than by the insertion of a short extract from a sermon

preached on Sunday morning, Dec. 8th, in the pulpit so recently occupied by himself.

"You will not expect from me an eulogium on your late esteemed pastor. Few men deserved it more, but none required it less. To you, especially, he needed no letter of commendation. His best monument are ye, his work in the Lord. And this solemn providence should lead us to instruct and comfort the living, rather than to praise the dead.

"It may not be improper, however, to remind you of that which appears to me to be the most instructive view of the character of our beloved friend, i.e. its consistency, its harmony, and completeness. There was not a striking predominance of any one mental power, nor a marked deficiency of any other; but there was a compactness and a completeness about his mind and character, which it was pleasing to observe, and the influence of which could not fail to be beneficial.

"His piety was sincere and ardent, but without any tincture of wildness or extravagance; it was calm and rational, but without coldness or frigidity; it was spiritual and elevated, but without any tinge of mysticism; it was thoroughly practical while it was warm and heartfelt.

"The same consistency and completeness appeared in his ministrations. They were eminently intelligent and instructive, but they were far from being cold and unimpressive. They were warm addresses to the heart, pungent appeals to the conscience, but they never degenerated into mere declamation or flights of fancy; they always rested on a solid basis of truth and reason. They contained strong meat for those who are men in Christ Jesus, while at the same time they contained milk for babes. They were fitted to build up Christians in their holy faith, and at



the same time they were calculated to convince the careless, to arouse the thoughtless, to restore the backslider, to bring the unconverted and the undecided to God. They contained luminous exhibitions of the great doctrines of the gospel, but those doctrines were never exhibited as speculations designed to amuse or exercise the intellect; but as *vital principles* which must penetrate the heart, which must govern the will and the affections, and re-form the whole man.

"His style and his manner were in perfect consistency with the matter of his discourses, and with the importance of the object which he constantly kept in view. His style was copious without being diffuse and wordy; it was vigorous and forcible without being harsh or 'exaggerated'; it was correct and elegant without being affected or overwrought. His manner in the pulpit was distinguished by simplicity, seriousness, and affectionate earnestness. It could scarcely fail to impress an observant mind with the conviction of his entire truthfulness, his perfect sincerity; he believed and therefore he spoke.

"The same consistency and completeness marked his ministerial conduct. He was diligent in his preparations for the *pulpit*, and at the same time, he was the laborious *pastor*, watching over his flock, 'instant in season and out of season, reproving, rebuking, exhorting with all long-suffering and diligence.' He was very assiduous in his studies, and at the same time, I believe, he deeply realised his entire dependence on God, and was much in prayer for the divine blessing on his varied labours. He was eminently catholic in his views and feelings; his church was co-extensive with his ideas of vital Christianity; he recognised as Christian brethren, all who appeared to him to have submitted their understandings, their consciences,

and their hearts to the authority of the Divine Redeemer; he recognised as Christian ministers all who preached Jesus Christ and him crucified, as the only and the all-sufficient Saviour of sinners: but he was far from being indifferent to the claims of truth; he laboured diligently to promote the interests of the denomination with which he was more especially identified, and whose views and practices on some important subjects appeared to him to be more in harmony with the law of Christ, than those of any other community of Christians. He never forgot the claims of his own flock, but was a pattern of assiduity both as a teacher and an overseer; and yet he was far from confining his solicitude or his labours to his own immediate charge, but sought in various ways to promote the welfare of other churches, especially those in his own district. He was the zealous friend and advocate of missions to the heathen, and eloquently pleaded their cause in different parts of the country; but he was far from being unmindful of the claims of home; Christian missions to our colonies, to Ireland, and to the destitute parts of our own country, found in him a warm and constant friend.

"The same consistency and completeness appear to me to have marked his *general* conduct. He was always serious and grave, but there was no gloom or austerity about him. He was generally cheerful, but without any unhallowed levity. He affected no ascetic habits, but enjoyed gratefully the bounties of divine providence, and yet he was temperate in all things. He was friendly and frank, but very far from being forward or obtrusive. He was modest and retiring, but not cold or repulsive. He was cautious and prudent, and yet he was not without enterprise. He was eminently mild and gentle, and yet exceedingly firm; blending, in a measure but seldom equalled, the wisdom of the

serpent with the harmlessness of the dove.

"What he was as a man and as a Christian, what he was in your public assemblies, and in your more private meetings, what he was in the pulpit and in the desk, what he was in connexion with your benevolent and religious institutions, what he was in the social circle and in the chamber of affliction, what he was as the instructor and guide of the anxious and perplexed—many of you know very well. What he was beside his own hearth and at his own domestic altar, there are some here who never, never can forget. What he was as a friend and a brother some of us will never cease to remember, and his memory will ever be dear to us.

"But he is gone. He has been taken from us in the fulness of his manhood and in the maturity of his character; in the midst of his days and of his usefulness; and at a time when we could ill afford to lose him; for men of his character are much wanted just now especially, in all sections of the Christian church.

He has been taken from us *suddenly*. The eloquent and earnest preacher one sabbath day, a lifeless corpse the next; but that lifeless corpse teaches us some lessons far more impressively than the eloquent voice of the living preacher could do. It teaches us to watch; to be ready; to be always ready for the great change which awaits us all.

"He is gone, but he is not lost; he is not lost to you; though dead, he yet

speaketh. How solemn the voice which comes to you this day as from the land of Spirits:—"Remember the words which I spake unto you, while I was yet present with you." I beseech you, each to remember his Christian virtues, his fervent prayers, his earnest appeals; follow his faith, carry out his instructions, and prepare to meet him in a better world.

"He is gone. But you will meet him again; the pastor and the flock will meet once more at the bar of God. Oh! how will you meet? Of how many of you will he have to say, 'Lord, here am I, and the children whom thou hast given me?'

"And now, may the God and Father of our Lord Jesus Christ, be the father of the fatherless and the husband of the widow! May the Shepherd and Bishop of souls watch over the interests of the bereaved flock. And, finally, may the Father of mercies, and the God of all comfort, give us all an inheritance amongst them that are sanctified by faith in Christ Jesus! Amen."

A mistake occurs in the former part of this memoir, page 199, which it is desirable to rectify. It was not Mr. Williams to whom Mr. Roff was introduced at Cheltenham, and who subsequently baptized him, but Mr. Williams's successor, Mr. Walton. In Mr. Roff's manuscript, it was simply Mr. W.; this was erroneously interpreted Williams, whereas it should have been Walton.—  
ED.

## THE BEREANS: AN EXAMPLE FOR OUR TIMES.

BY THE REV. THOMAS POTTENGER.

WE have it on high authority that the Bereans were more noble than the Jews at Thessalonica, because "they

received the word with all readiness of mind, and searched the scriptures daily, whether those things were so," Acts



xvii. 11. This is an example for the times now passing over our land, and the best preparation for the contest which must decide the independency of the church and the supremacy of Christ. The nobility of the Bereans was a quality of mind rather than a condition of life, and it denoted a readiness to hear arguments, to weigh evidence, to examine facts, and to obey the truth.

It was manifested in a cheerful reception of the gospel, for "they received the word with all readiness of mind." It was not the written word, which is mentioned in the next clause, but the gospel which Paul had preached, the doctrine of Christ crucified for the sins of his people, and the testimony that Jesus was the Messiah. From his lips the Bereans heard the glorious gospel of the blessed God, confessed that Jesus was the Deliverer promised to their nation, and gladly received him as the only name under heaven whereby they could be saved. When this statement of facts and doctrines was laid before them they embraced it with the meekness of wisdom, and with an alacrity which called forth apostolic commendation. With an ardour worthy of men who searched for truth, and with a desire to know how they could be saved, they listened to the arguments and appeals of Paul in defence of the atonement and intercession of Christ, light was poured into their minds, conviction of sin destroyed all dependence on their own righteousness, and Jesus became all in all.

In our day multitudes do not view sin in its true light, and therefore they care very little about the mediatorial work of Christ—they regard sin as a misfortune and not as an offence against God, consequently they speak of its future punishment as unreasonable and unjust. In such a state of mind they have no taste for an evangelical minis-

try, and their spiritual pride is offended by the promise of salvation on the principle of sovereign grace: hence they renounce the doctrine which Paul so vehemently defended, and bow down before the altar of reason, or follow the inventions of men. The baptismal font obscures the work of the Spirit, and the crucifix conceals the cross—forms are substituted for principles, and the commandments of men are taught for the truth as it is in Jesus.

This nobility of mind was manifested in daily searching the scriptures.

The only scriptures then extant were those of the Old Testament, which the Jews revered as a communication from God. Into whatever parts of the world they had been dispersed they had with them copies of those sacred books, which they prized as the goodly heritage of their country. As to the inspiration and credibility of the books there was no dispute, and an appeal to them was decisive with every true Israelite. The only point on which any difference of opinion could have arisen must have respected the interpretation of the words themselves, and not the truthfulness of the writings. When, therefore, Paul entered the synagogue at Berea and preached Jesus to his countrymen, both parties were prepared to abide by the decision of their inspired books. Addressing them upon the question which then agitated the whole nation, the apostle said to them in substance, Read the scriptures for yourselves, compare my testimonies with what your own prophets have written, look at predictions in the light of facts, and judge candidly whether those things are so. They acted upon this good advice for their own conviction, they examined the law of Moses, the psalms of David, the writings of Isaiah, and they tried the preaching of the apostles by this unerring standard. So important did they consider the question under dis-

cussion that they came to the light of the holy scriptures, and bowed to their authority. By this law they would be judged and governed.

A very different line of conduct may often be seen in our day. Many condemn the sacred writings unheard — many never *search* them — and the utmost they do is to force passages out of their connexion, and having made a caricature to set it up for the original. Thus books which wise and good men of all times have revered are spoken of with a flippancy which marks a foregone conclusion and supreme conceit. Mere youths dogmatize where Sir Isaac Newton reasoned, and pigmies in intellect speak irreverently of truths which Locke defended in argument, which Milton celebrated in verse, and which the very angels desired to look into. Writings which Sir M. Hale read with the docility of a child, and from the perusal of which he went to preside in our courts of law with a dignity and impartiality which made his name immortal, are hardly worthy of notice by the *philosophic* minds of our day. Doctrines which once moved the heart of Europe, precepts which bespeak their divine origin, institutions which have come down to us from the age of inspiration, and hopes which gave fortitude to saints and courage to martyrs, are now set aside as fables by a curl of the lip or by a toss of the head. So much for the age of reason and for the light of philosophy which we are told have dawned upon us!

The commendation bestowed on the Bereans for their conduct was alike honourable to them and to the apostles. They were "noble" men, said the historian, more noble than those in Thessalonica. It showed that the Bereans were *in search of truth*. On a question of profound interest to their nation they wished to arrive at

just conclusions. That question involved the Messiahship of Christ, and consequently affected the hopes of every Jew. Was it true that the crucified One had risen from the dead, as Paul affirmed; and was he the anointed of the Lord for whom the whole nation was looking? Anxious to know the truth of this matter they compared the arguments of inspired teachers with the law and the testimony, and received their commendation for so doing.

It showed that the Bereans were *open to conviction*. They did not shut their eyes against the light of truth, nor did they give way to prejudices which blinded so many of their countrymen, until they had crucified Christ and persecuted his followers. Bigotry did not warp their minds and shut up every avenue to their understandings. On the contrary, they were open to conviction, ready to hear arguments, and to investigate the proofs of our Lord's resurrection. Truth was the object of their search, the scriptures were their guides and authorities, and without bias they sought the precious treasure. This was noble conduct.

It showed that the Bereans were *independent thinkers*. Having in their hands the Old Testament they were able to judge for themselves. Christ had said to their countrymen, "Search the scriptures," and this advice they followed to the very letter. Nothing was taken for granted upon the question debated in the synagogue at Berea. Arguments went for what they were worth, and evidences were submitted to a sure test. Proofs were produced by one party and examined by the other, objections were urged and removed, questions were asked and answered, and the issue turned upon the point, What saith the scripture? There was no assumption on one side, nor blind submission on the other. Paul appealed to the scriptures, so did the Bereans,



and to the decision of this impartial judge both were ready to submit. It was a course honourable to all concerned, and the surest way to find out the truth. It was noble conduct.

It showed the light in which this conduct was viewed *by the apostles*. They said it was "noble." Though conscious of their sublime mission to preach the gospel amid signs and wonders from heaven, they assumed no dominion over consciences, and never invaded the right of private judgment. They addressed the Bereans as reasonable and intelligent beings, they referred them to their own sacred books, they produced their proofs that Jesus of Nazareth was the anointed of the Lord and the Redeemer of man, and having done this they awaited the result in the confidence of success. Had all religious teachers sent their flocks to search the scriptures for their own edification, the church of Christ would have made much greater inroads upon the territories of darkness than it has done under priestly assumptions and papal arrogance. Instead of binding our consciences down to the interpretation of any man, we must appeal to the divine law, and compare the sermon with the written word. This is the course which the Founder of Christianity himself enjoined upon his hearers, this is the true spirit of protestantism, and this is the plan we earnestly recommend in these days of infidel assaults and papal tendencies. To the readers of this Magazine we affectionately say, Read the word of God for yourselves, bring all creeds to this standard, try all systems by this test, hold up clerical assumptions to this light, put apostolical succession, sacramental efficacy, priestly absolution, church establishments, baronial bishops, cardinals, and popes, into these balances of the sanctuary, and you need

not be alarmed for the consequences. The times demand from you this course of action, the purity of the church needs it, the pretensions of fallible men call for it, and the highest authority will pronounce it noble.

From the example of the Bereans we draw the inference that *the scriptures court investigation*. Already the words of Christ have been quoted, "Search the scriptures," and the praise bestowed upon the Bereans for searching them daily is a clear proof of God's mind on the subject. Truth cometh to the light that men might see its divine image and beauty. Conscious of its descent from heaven it steps forth into open day and challenges investigation into its claims. Friends and foes are summoned to the scrutiny, and the only condition named is fair play. While error loves darkness, the truth of God dwells in the light and submits to every legitimate test.

Moreover, it is interesting to notice *the results of this appeal to the scriptures among the Bereans*. "Therefore many of them believed; also of honourable women which were Greeks, and of men not a few." The word "therefore" connects this verse with the one which goes before, and traces the effect back to the cause. Such a result might have been predicated of a candid and earnest appeal to the scriptures in order to know their meaning and to learn the will of God. Persons who search them with minds free from bias, and in a spirit of prayer, will lack no evidences of their divine authority, and no reasons for loving them more than silver or gold. If, however, they ransack them in order to find out something that will palliate their wretched scepticism, it is a clear case that their minds are not in a fit state for calm and impartial investigation. Those who act thus will find occasion enough for cavil, and food enough for infidelity

to feed upon, but they must not expect to get at the truth or to find their way out of the mazes of error. It is otherwise with those who consult the bible at every stage of life with the docility of children, with the calmness of philosophers, with the impartiality of judges, and with the earnestness of men who wait for the final audit. To them "the statutes of the Lord are right, rejoicing the heart—the commandment of the Lord is pure, enlightening the eyes."

Besides, the fact now under consideration embodies great principles which are of universal importance. It recognizes the right of private judgment. The case of the Bereans is a strong one in support of this sentiment, and all the stronger because it is incidentally taught. When apostles were the preachers, the Bereans determined to search the scriptures for themselves, and to see whether the sermon agreed with the divine oracles. As they were accountable to God they would think for themselves, and bring the ministry even of inspired men to the tribunal from which there is no appeal. For acting on this sound principle they received high encomiums, and we cannot withhold from them the meed of praise. Would that Christians had never abandoned this right! Then the dark ages would never have been known in Europe, the arrogant claims of antichrist would not have been put forth, and the mummeries which are now paraded in the name of religion would not have seen the light.

It recognizes also the authority of the scriptures. As already stated, both parties in the synagogue at Berea acknowledged their authority. With them consequently there was but one question open for consideration, namely, What saith the scripture? and both of them earnestly sought for its meaning. The word of God was with them *supreme* authority: and so

it must be unto us. Submission to this authority is our duty, disobedience is our sin. To place any human authority on a level with it would be presumption, whether the authority in question should be the fathers, the statutes of parliament, the decision of councils, the decrees of spiritual courts, the rules of conference, the mandate of presbyteries, or the laws of the Vatican. Above all these we exalt the scriptures, and obey God rather than man. And the *sole* authority of the scriptures is a consequence of their supreme authority. The bible admits of no equal or rival. The bible *alone* is, or should be, the religion of protestants, and above all the religion of baptists. The bible is the book of the church, and the law which must decide every case of conscience. These principles were understood in the age of miracles and inspiration, but under the reign of antichrist they have been proscribed and made penal. In former times they found a retreat in nooks and corners of the earth, witnesses nourished them in the vallies of Piedmont, on the mountains of Switzerland, in the glens of Scotland, in the prisons of England, and at length the day of their resurrection came as a bright era in the history of the Christian church. In our own times these principles must be studied and practised, as the best defence against the freaks of ecclesiastical bodies, the follies of Puseyism, and the pretensions of Rome.

Again, the conduct of the Bereans is the surest protection to the purity of Christian churches. All forms of church government, administration of Christian ordinances, and means of supporting the worship of God, must be in harmony with the commands and precedents laid down in the New Testament. More firmly than ever we should stand on this vantage ground, and it will be all the better if our firmness is tempered



with charity. Away with all human authority in matters pertaining to God and to conscience. Bring the traditions of men, and religious ceremonies, to the teachings and usages of the apostolic age. Preaching must be tried by God's standard, and so must discipline. If men speak not according to this law they are blind leaders of the blind and unfit to rule the church of Christ. Against false teachers and corrupt practices the church has a remedy and a defence in the right of private judgment, and in an appeal to the word of truth. Let us restore the bible to its proper place, consult it on every question that may arise, appeal to it as law, support its decisions, and obey its mandates, then we shall protect the church with a shield which no weapon can pierce, and with a defence which no enemies can break down. Truth is the panoply of the church, truth is its glory, and truth is one mark that it belongs to God.

And in conclusion, *the example of the Bereans deserves special attention in our day.* The times passing over us have their advantages and their dangers. No thoughtful man can read their signs without solicitude. There is a general impression abroad that we stand on the eve of great and mighty changes. What the changes may be no man can foretell, but in all likelihood they will affect the whole constitution of things in church and state. Already we seem to hear the rumbling of distant thunder and the noise of hosts marching to battle. Guided by the soberest interpretation of the apocalypse it is evident that the battle there termed the great day of God Almighty will be a terrible one, and perhaps without a parallel in the history of the world.

The state of *ecclesiastical matters in this land is peculiar and ominous.* If we are to believe the old man at Rome, or the Wise-man of Westminster, we have been suddenly changed from pro-

testants into papists. Baptists can afford to laugh at this impertinence without giving way to alarms, and they know how to resist it both as patriots and as Christians. Our principles certainly will not be given up at the sight of a red hat, or upon any territorial division of the land by the servants of antichrist. If so, Bunyan suffered twelve years' imprisonment in vain, Delaune died in Newgate in vain, and our ancestors fought at Naseby in vain. The movement at Rome is one of the dying throes of the monster, and indicates the infatuation which precedes destruction—but our grand weapons of attack and of defence must be the sword of the Spirit and the whole armour of God.

Another sign in England is *the progress of Puseyism within the pale of the established church.* This is a system which conceals all the elements of popery under the name of protestantism—a system indeed that would take us back to the dark ages, and put all our consciences into the hands of a priesthood. From this quarter we are threatened with greater dangers than from the arrival of a cardinal, or from the bull of an old man that cannot sit upon his throne without the help of French soldiers. What an issue of our church and state system!

Another thing observable amongst us just now is the state of *the Wesleyan body.* The proceedings of conference have provoked resistance throughout a large part of the connexion, and presented a spectacle to the world which all good men deplore. If as Wesleyans the authorities are right, there can be no hesitation in saying they are wrong when brought to the light of the New Testament. Men venerable for age and for piety have been summoned to their trial, and judgment has been passed upon them in a more summary way than would be tolerated in our

courts of law. These proceedings are traceable to a departure from the platform laid down in the Acts of the Apostles, and to the constitution of a system of ministerial domination instead of the simple form of independency which existed in the first age of Christianity.

And another notable thing in the land is *the crusade undertaken by the infidel propaganda against the word and worship of God*. Their movements result from an organization which has its head quarters in London and its strongholds in many parts of the country. Emissaries travel from town to town in pursuance of a well arranged plan. Some to "defend the character of Mahomet," some to preach "the religion of human nature," others to teach "atheism" itself, and all of them to wage a fierce war against the word of God. What may be their ultimate design it is impossible to say; it may be done for the sake of gain, or to serve political ends, or to promote revolutionary objects; but it is evident they are prepared to succeed even amid the wreck of institutions which bear the stamp of heaven, and which have conferred upon the world innumerable blessings.

Under these circumstances Christians must buckle on the armour for the conflict which is near at hand. The conflict itself seems inevitable. The enemies of God and man will force it on to their own defeat and disgrace. So far as we are concerned it must be a moral contest, argument with argument, mind with mind, system with system, and book for book. Our divine weapon is the word of God, or the sword of the Spirit. By this we must conquer. On the firm ground of scripture we must make our stand, and maintain this position at all hazards. We must give up the corruptions of Christianity,

we must abandon institutions which are inconsistent with the present dispensation, we must return to first principles, to a purer worship, to apostolic usage, and to the pattern shown us in the New Testament; and on this vantage-ground we must stand prepared for the conflict and for the victory. Great will be the contest, but greater will be the victory. With God and truth on our side the issue is certain, and it will be a blessed one.

A word to the young and I have done. Begin life with the principle that your faith and practice must be based upon the word of God, and especially upon the New Testament. Before you have reached the full measure of your days the aspect of things will be entirely changed, and many of the old landmarks will be removed; but if you adhere closely and firmly to the scriptures, your own faith and hope will remain, whatever else may be lost. Institutions which many now love may disappear before the innovations of the age, and the framework of the visible church may be entirely modified; but a glorious destiny awaits the doctrines of Jesus, and the outlines of church fellowship which are traceable in the Acts and in the Epistles. These have not been entirely lost amid the corruptions of past ages, and they will survive dangers yet to come. Cleave, therefore, to the word of God. Follow this sure and safe guide. Hold fast the form of sound words with a firm hand and with a strong faith, then you may behold changes and conflicts without dismay, and you will enjoy the satisfaction of handing down to posterity the pure faith and worship for which your forefathers suffered bonds, banishment, and death. Take, my brethren, the Bereans for your example, and remember that "One is your Master, even Christ."



## THE PROPHETS.

NO. I. THE PROPHETICAL OFFICE.\*

THE modern notion attached to the term "prophet," i. e., *a foreteller of future events*, very inadequately corresponds to the scriptural idea conveyed by the name. Etymology would teach us to conceive of a prophet,† as one who *speaks forth* the ideas with which he is furnished, whether predictive or otherwise; and that this is the primary meaning of the Hebrew term so rendered may be learnt from any Hebrew lexicon. A passage which may guide even an English reader to such a conclusion is found in the early books of scripture (Exod. vii. 1). It is there promised to Moses that while he should be *as a god to Aaron*, Aaron should act the part of *a prophet to him*, which is sufficiently explained by the declaration of a preceding chapter (iv. 16), that Aaron should be to him *instead of a mouth*. Moses had previously complained (ver. 10), of an inaptitude to express or communicate his ideas; and it is to remedy this defect that Aaron is jointly

commissioned with him, as a prophet or "spokesman." (See ver. 16.) A prophet is thus *an expounder, or interpreter of the thoughts of another*, and therefore in the scriptural sense *one who explains the mind and will of God*—one who is the organ of communication on the part of God to others. Such a functionary the patriarch Elihu gives us a general idea of, when he speaks (Job xxxiii. 23) of "a messenger, an interpreter, one among a thousand, to show unto man his, i. e., God's uprightness," to which we may add, that one who is the organ of communication *on the part of God to men*, will readily, also, become the organ of communication *on the part of men to God*—become, in a word, the *medium* of communication between one and the other. The earliest instance of the occurrence of the word in scripture suggests to us this enlarged view of its meaning. The patriarch Abraham is spoken of to Abimelech (Gen. xx. 7) *as a prophet*, which is explained immediately by the information, that he would "pray for him," i. e., of course, *pray with acceptance* (see Job xlii. 8),—in other words he would be the organ of communication on his part to God. That the patriarch was honoured also to be an organ of communication on God's part—a depositary at least of his purposes—we may gather both from ch. xviii. 18 "Shall I hide from Abraham that thing which I do?" from ver. 33 in the same chapter, where the Almighty is represented as *communing* with him, and still more fully from ch. xv. 13—16, where the future servitude of his descendants in Egypt is disclosed to him.

This general notion of the character and functions of a prophet comes out very distinctly in the accounts which

\* This is the first of a series of papers which a learned and judicious friend has promised us on the Character and Writings of the Jewish Prophets. He prefers their appearance without his name, though we shall have liberty to give it when the course is completed. He observes that "apart from any general interest which may attach to a few papers of the kind, it is thought, in the present unsettled state of theological opinion in some quarters, especially on the subject of inspiration, that portions of them may not be unseasonable. The writer, while hoping that he may be able to adapt the papers to the taste of the thoughtful and intelligent among us, will at the same time study to make them, in some degree, compensative of the attention of all.

† Προφήτης is derived from προ *forth*, and φημι *to speak*, the προ not having necessarily a relation to time. Plutarch (De Pythiæ Oraculis vii.) speaks of "prophets of Epicurus," intending merely, "*expounders of his philosophy*." The Hebrew word is נָבִיא, which is explained by Gesenius (Lex. ed. Gibbs, 1827), "one employed by God to make known his will to men."

we have of the early Christian church. None of the prophets in the church at Corinth appear to have been endowed with the power of foretelling future events. Their office was to speak unto men for "edification, and exhortation, and comfort" (1 Cor. xiv. 3). They were not appointed for the conviction of unbelievers (see ver. 22) — which would have been the case had their business been to predict futurities—but rather for the spiritual improvement of the faithful. They differed, indeed, from ordinary instructors of the church only in their mode of acquiring the talent of instruction. "Pastors and teachers," as now, derived their power of edifying others from pre-meditation, from reading, from prayer: the exhortations which a *prophet* addressed to an assembly were the result of direct divine suggestion. The prophet spoke *what the divine Spirit revealed to him* (see ver. 30), and this only. It follows that the gift thus exercised was not a *constant* but an *occasional* gift. Prophecy, even as we have defined it, *came not at any time by the will* of its possessors; on the contrary, they spake only *as and when* they were moved by the Holy Ghost.

The prophetic office can hardly be said to have been definitely instituted before the time of Samuel, as much as which seems indicated by the manner in which he and the other prophets are coupled together by the apostle Peter: "Yea, and all the prophets from Samuel" (Acts iii. 24). Although frequent mention is made of prophets before the time of Samuel, either the exercise of prophetic functions by the parties referred to was very occasional, or their character as prophets was subordinated to other characters and offices which they bore. Moses, for instance, though great as a prophet, was still greater as a deliverer of his nation, a lawgiver, and a ruler. The prophets or

prophetesses contemporaneous with him, or who were his more immediate successors, appear to have had only occasional accesses of prophetic influence. We know of no other prophetic action of Miriam, for example, than her recitation (not improbably also *composition*) of the triumphal ode which celebrated the passage of her countrymen through the Red Sea. (Exod. xv. 20, 21.) The composition and recitation of a like ode is the single positive prophetic act which we can ascribe to Deborah, whose memory is better preserved as one in the succession of *judges*. See Judges iv. 4, 5. The seventy elders who prophesied in the camp on their appointment as coadjutors to Moses (see Numb. xi. 25), do not seem ever to have exercised this function afterwards. Quite as much of the impostor as of the real prophet mingled in the character of Balaam. We can, therefore, scarcely say that, prior to the time of Samuel, there was any standing prophetic office. The Almighty made himself known on different occasions to some in visions, and to others in dreams (Numb. xii. 6), but no one can be mentioned up to this time to whom the exercise of prophetic gifts was stated and habitual. Of Samuel it is emphatically said, that "all Israel from Dan even to Beersheba knew that he was established to be a prophet of the Lord" (1 Sam. iii. 20). Under this character he was throughout life best known; under a designation analogous to this, viz., the seer (see 1 Sam. ix. 9, 11, 18, 19), he was commonly spoken of; and in acts or offices springing out of this relation there is reason to believe that he was constantly exercised.

It is not necessary to suppose from the general statement in the ninth of Samuel just quoted (see ver. 9), that the title "prophet" was not in use before the days of Samuel. The more legitimate inference from the words



would be that the title or designation *seer* afterwards began to go into disuse. "Beforetime in Israel, he that is now called a prophet was called a *seer*, i. e., *was called a seer also*." During the time of Samuel the two terms were in concurrent circulation and interchangeable. We suppose, of course, in this explanation that the historical gloss above quoted was by a later hand. The last instances of the occurrence of the word *seer* in Old Testament scripture are Isa. xxx. 10; Mic. iii. 7. By the time of Ezra, the presumption is, that it had become altogether obsolete. If then we adopt the commonly received opinion that the books of Samuel, with the other inspired historical books following, were edited by him, we have at once a satisfactory means of accounting for the insertion of the gloss in question.

The era of Samuel is further memorable in a history of prophecy, from its being the date of the institution of what have been termed not inappropriately, *schools of the prophets*. We do not meet with this phrase indeed in the books of scripture, but there can be little doubt that the "*sons of the prophets*," so often mentioned, were pupils in such schools — promising youths placed under a senior prophet to be fitted for like duties with himself — sons, in fact, of his *office* not of his *person*. Even this latter phrase does not occur in the books of Samuel, but we can scarcely err in supposing that the company of prophets mentioned more than once in connection with him (see 1 Sam. x. 5, 10, xix. 20); were thus under his superintendence. Indeed, in the latter passage, he is expressly introduced to us as one who had been *appointed over them*. The circumstances in which they come before us in the former passage, viz., "*with a psaltery, a tabret, a pipe, and a harp*," correspond to what other pas-

sages teach us to regard as a part of their vocation, and that is, the celebration of the divine praises in appropriate hymns. (See 1 Chron. xxv. 1.) Another business in which they were employed was to go on various messages and errands which did not require the presence of the superior prophets. (See 2 Kings iv. 29, ix. 1.) The majority of them, it is probable, on leaving the schools referred to, became religious instructors in private families, the more eminent among them succeeding their teachers as public instructors. Of the desire of the more opulent Israelites to have a qualified religious official (what we, perhaps, should term a *chaplain*) in their houses, we have incidental evidence in the case of Micah. (See Judges xvii. 13.)

Unlike the sister order of priests, the ancient prophets could scarcely be said to have any fixed *status* in the Jewish commonwealth. They were *extraordinary*, not the ordinary, *ministers of the church*. The duties of the priests were all prescribed by an inspired ritual, even to the minutest particulars. Their days and hours of service—the nature and number of the sacrifices they should offer—the form of benediction they should pronounce—the ablutions they should practise—the vestments they should wear—all were matters of express enactment, and which admitted of no deviation. Nothing of this kind could be said with regard to the prophets. They were charged with special messages or missions on special occasions. Whatever communications they made to the people were the result of prior communications made by Jehovah to themselves, and the amount of these communications was just what he should put into their mouth. (Numb. xxii. 38.) It was at their peril to run anywhere unless he sent them, or to prophecy out of their own hearts.

(Ezek. xiii. 2.) It does not appear accordingly, that they had either stated times or places for instructing the people; the single trace we have of anything of this kind is what we read, 2 Kings iv. 23, from which it is, perhaps, inferrible that Elisha, at least, was wont to set apart either the whole or part of the first day of every month, and of the sabbaths, for the purpose of religious conference with any who might seek it. We seem to learn from the passage that one important function which the prophets sustained was that of religious counselors to their countrymen. Any one who wished to ascertain the divine will in difficult emergencies came to them. (See 1 Sam. ix. 9.) With the better portion of the people, also, their attendance was much sought on any solemn festivity, whether more or less public in its nature, to give a religious tone to the proceedings. (See ver. 13.)

Another important particular in which the ancient prophets differed from the priests was in the absence of any fixed provision for their support. Not only was it ordained generally under the old economy that those who served at the altar should live by the altar;\* certain parts of every sacrifice that was presented were expressly reserved for their use.† A tenth part of the tenth of the produce of the soil which had been appropriated to the Levites was theirs.‡ Certain towns and villages were assigned them for residence.|| Various fines which accrued from trespasses or sins of omission, were allotted to them.§ The prophets, on the other hand, received none but voluntary offerings from the people.¶ These were, of course, pre-

carious and irregular, varying with the degree of piety of the people, so that it was no unusual case for a prophet to be reduced to great pecuniary straits. (See 1 Kings xvii. 1—16, xviii. 4; 2 Kings iv. 1.) No instance of this kind occurs, as far as we are aware, in the scripture accounts of the priests. On the contrary, a priest's office is spoken of (see 1 Sam. ii. 36) as a secure resource against want. The more distinguished prophets had frequent opportunities of enriching themselves (see 2 Kings v. 15), a temptation which failed not to excite the rapacity of unworthy pretenders to the office (see Isaiah lvi. 11; Micah iii. 5), but in general the life of these servants of God was one of poverty and hardship. The truths which they had to deliver were for the most part unwelcome, unpalatable truths; in delivering them they were no "respecters of persons," so that there were always those to whom they were objects of odium and obloquy—too often, also, lawless persecutors, who put their lives in danger. (See Jer. xv. 10, xxvi. 20—24, xxxviii. 9; also 1 Kings xviii. 4, xix. 2, xxii. 26; 2 Kings v. 31.)

No external rite appears to have marked, as a rule, the setting apart of individuals to the prophetic office. It has been too hastily assumed, we think, that they were the subjects of a like unction to that which priests and kings received. But the only instance of prophetic unction which the scriptures contain is that of Elisha (see 1 Kings xix. 16), and there we are inclined to consider the word "anoint" as equivalent to "appoint," by the figure called *zeugma*. There is no evidence that one of the later canonical\* prophets was thus designated to his great work. If it be inquired, What was their starting point then for the discharge of this

\* See Deut. xviii. 1; 1 Sam. ii. 28; 1 Cor. ix. 13.

† See Numbers xviii. 8—20.

‡ Numbers xviii. 28—29.

§ See Joshua xxi. 18—19.

¶ See Numbers v. 8.

\* See 1 Sam. ix. 7; 2 Kings iv. 42.

\* By canonical prophets we understand those whose writings are included in the scripture canon.



work? we answer, the direct call and appointment of God himself—a call which was always made in such a way as to assure themselves of its genuineness. As it regards the conviction of others, no doubt sufficient credentials of their authority were found either in the miracles which they wrought, or in the speedy verification of some of their predictions. (See Exod. iv. 8, 9; 1 Sam. iii. 19; 1 Kings xxii. 28.) We can easily conceive also that the superior and, as it were, transparent sanctity of their characters, would amply vouch to the many for the justice of their pretensions. The prophets were, in general, “*holy men of God*” (2 Peter i. 21), possessed of excellences of the sort which the apostle characterizes (1 Tim. v. 24, 25) as “leading before to judgment.” They were not, as individuals, without their infirmities and imperfections; instances of froward temper, of false timidity, of fondness for personal

ease, may be produced from their history,\* but taking them as a body, we may safely pronounce them men “of whom the world was not worthy.” Their lofty disinterestedness, their cheerful self-renunciation, the moral dignity of their deportment, their single-eyed devotion to the divine honour, superseded on their behalf, in general, alike the need of “letters of commendation to others, or letters of commendation from them.” Erect in this inward consciousness, they stood before the people as “a brazen wall,” (Jer. i. 18) shrinking neither from the rebuke of others, nor from the administration of reproof themselves.

We propose in our next paper to take up the question of the nature of the inspiration accorded them.

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\* See Exod. iv. 13; 1 Sam. iii. 13; Jonah i.—iv.

## WEIGHT OF CHARACTER; OR, REMARKABLE INCIDENTS IN MINISTERIAL LIFE.

BY MR. JOHN FREEMAN,

“Woe unto you,” says the Saviour, “when all men shall speak well of you.” In such a character there is no weight. Nor is there any weight in that popularity which is gained without merit and lost without a crime. But when, by an influence from above, something in a man’s deportment tells us that he is a citizen of the heavenly Jerusalem, there is weight. In such an aspect “a good name is rather to be chosen than great riches.”

In the first month of the year 1810 the Rev. George Gold, of Stratford, Essex, died aged sixty-five years; and, in the year 1805, the writer became familiar with the career of this excellent man, and, on some occasions, heard

him preach. And, among the remarkable incidents in the life of the said independent minister, was one which the writer here preserves from that oblivion to which the lapse of the next twenty years would consign it.

Though Mr. Gold’s stated labours were at Brickfields’ Chapel, he was instant not only *in* season but *out* of season. Thus, as early as the year 1777, having known Dr. Dodd as a neighbour near West Ham, he visited him when under sentence of death: and, as one thing leads to another, Mr. Gold interested himself also in the spiritual welfare of those sentenced to transportation. Thus, at length, he was induced to visit those floating

prisons called "the hulks at Woolwich." In these convict ships he found scope for services that excited some little apprehension, not indeed among the local authorities, but in other quarters. It is even stated by persons of the strictest veracity that, as they have understood the narrative for half a century, the apprehension was stated to his majesty, George the Third, who wisely suggested the propriety of believing according to evidence. This principle worked well. It was found, indeed, that Mr. Gold did not pray for the king and royal family in the words of the prayer-book. But, instead of forgetting his king and country at a throne of grace, Mr. Gold's intercessions for both were more amplified and more striking than the language of existing forms of prayer. And, as to Mr. Gold's other services, they proved to be obviously calculated to melt hardened sinners, and to bring them to the point at which the penitent thief said, "Lord, remember me when thou comest into thy kingdom."

On one occasion, at this period, Mr. Gold's boatman proved faithless. For, instead of waiting for Mr. Gold's return according to his own promise, he was seen at a distance rowing away with a party whose offers had been too tempting to be refused. On observing this, Mr. Gold, with vocal powers of no feeble character, called after the boatman, but called in vain.

At this juncture some gentlemen passing in a boat said to Mr. Gold, "We perceive that your boatman has played you a trick; but our boat is at your service, and we will see you safe landed wherever you please." This kind offer was thankfully accepted; and the result was that Mr. Gold, unknown to himself at that time, was brought into the company of some of the lords of the admiralty. Nor was it a silent interview. "We saw you at a distance,"

said one of the gentlemen, "and were conjecturing who you might be." "That conjecture," said Mr. Gold, "I will set at rest. I am George Gold, the minister of a dissenting congregation in the vicinity of Stratford, and near West Ham; and my visits to the prisons are intended to better the spiritual condition of the convicts. For though their crimes have been such as to demand the punishment inflicted upon them, yet *many* of them being unable to read, and *most* of them having been utter strangers to any place of worship, while *all* of them must live either in endless woe or everlasting happiness, there is scope for doing them immense service without any other than good results to my country." "Well," said the gentlemen, "your object is very good; and is your salary in proportion to your object?" "My salary," said Mr. Gold, "whenever I am successful, is a most satisfactory one; but, in the sense you mean, a single farthing in the way of remuneration, or even towards my expenses, is altogether out of the question. The labourer indeed is worthy of his hire; but every Christian minister, if he is what he ought to be, has his gratuitous services, and I have mine." After this and other conversation eliciting important information, Mr. Gold found himself at his proposed landing-place on the Essex side of the Thames, and thanked the gentlemen for their kindness. Thus cause and effect seemed to terminate for ever.

On the next court-day, however, one of the said lords of the admiralty, by way of amusing the king, related Mr. Gold's account of his salary; and, finding the king take a deep interest in the case, added other information to such an extent as to put the king in possession of the facts connected with Mr. Gold's work of faith and labour of love. Thus rise was given to a memorable



sentence carefully retained by a surviving daughter of Mr. Gold to the present day. "Gold ! Gold !" said his majesty, "he is *sterling* gold."

Under such circumstances, though year after year rolled away, yet Mr. Gold was not forgotten. Nay, even twenty years would not have effaced his name, or the weight of his character, from the king's remembrance.

At length, a man who had lived in respectable circumstances about a mile from Stratford, and having at his home a wife and nine children, (the ninth being born when he was in prison,) was under sentence of death ; and a petition for his life's being spared was forwarded to the king who, on perceiving that the signatures were those of persons in Stratford and its vicinity, exclaimed, "Stratford ! Stratford ! That is the place where Mr. George Gold lives, a truly worthy dissenting minister. Let him sign the petition, and I shall be so far satisfied with his investigation as to give the petition its utmost weight."

The next morning, the mother of the prisoner's wife called on Mr. Gold and said, "Sir, a man between thirty and forty years of age, and to whom I am mother-in-law, is in Chelmsford jail under sentence of death ; and a petition on his behalf has been sent to the king, who says, if you will sign it, he will spare the life of my son." "Good woman !" said Mr. Gold, "you must have made a great mistake ; for the king knows nothing of me." "Oh Sir !" replied she, "it is indeed true ; and I hope you will inquire into the particulars and sign the petition. For the life or death of my son is altogether in your hands." "To inquire," said Mr. Gold, "is a very small thing, and that I promise you I will do immediately ; and whatever else I can conscientiously do I also promise you I *will* do." At these promises the woman felt much relieved ; and, having stated

additional circumstances, gratefully took her leave.

Nor did Mr. Gold lose any time before he made the requisite inquiries, when, to his great surprise, he found that the faithless boatman's rowing far away with another party was a wheel within a wheel, God working the event into his own wondrous system of Providence. Mr. Gold too was happy to find that existing circumstances in connexion with the man condemned to death made the path of duty clear. Thus he signed the petition, and the result was the king's sparing a life which was afterwards extended to the unusual length of eighty-five years.

Such then was weight of character when God, in his wisdom, made it a means of rescuing one in the prime of life not only from the jaws of death, but from being plunged, under awful circumstances, into a boundless eternity.

The crime of which the said prisoner was convicted was forgery effected by stamping an imitation of the government mark on printed goods with a view to avoid paying the duty. Nor does there appear to have been, during the reign of George the Third, but one more case of life being spared to one convicted of forgery ; and that case was the result of circumstances no less remarkable than those already narrated.

At the British Museum is an interesting little book written by the Rev. John Fawcett, (afterwards Dr. Fawcett ; ) and the book is entitled "An Essay on Anger," and is dated "Brearley Hall, near Halifax, August the 18th, 1787." From this production of a baptist minister the king's chaplain quoted some striking sentences which he said had appeared in a book recently published. This circumstance induced the king to procure further information from the chaplain, and to obtain the book and read it, and also to make additional inquiries concerning the author. Hence,

as the result, his majesty caused it to be intimated to Dr. Fawcett that he should be happy, at any time, to do him any service in his power. Dr. Fawcett, it need not be said, knew how to express his sense of the king's kindness; but, seeking neither preferment as a minister, nor the high stations sought by ambitious men, all he could say was, that if, at any future time, he should be in a position to avail himself of his majesty's kind offer, he would gratefully do so.

At length, a widow who was a member of Dr. Fawcett's church, was plunged into the depths of sorrow by her son having committed forgery, and, as the result, being under the sentence of death. "Now," said Dr. Fawcett, "is my time to accept of the king's kind offer;" and accordingly, (feeling himself justified in the procedure,) he interceded with his majesty to pardon the young man. And very much to the honour of the king, and not a little to the honour of Dr. Fawcett, there was granted to this young man a pardon remarkably signalized by its being the first in connexion with the species of crime which had brought the widow's son to the dark vestibule of an eternal world.

With the subsequent history of this young man the writer is unacquainted; but, in the case of him to whom Mr. Gold's signature was life from the dead, there are particulars of a very interesting description.

The writer, indeed, would not have lengthened this paper by further *minute* details, if he had not had the opportunity of *minute* investigation in various quarters. Thus from those who know what true religion is, and who with their own eyes and ears witnessed particulars never to be forgotten, the writer learns with all the clearness of a yesterday's fact that the man saved from death by Mr. Gold had been the

child of many prayers, and had in younger years been regularly taken to the house of God by his pious father who was a Wesleyan methodist. Thus a large portion of gospel truth, not reaching the heart, became a gospel treasured up in the memory. Amidst this light of unfelt truth the young man, before he committed the crime that destroyed his commercial respectability, paved the way for that crime by forsaking the house of God, and living according to the course of this present evil world.

The fearful crisis must have been about the year 1797, as the writer learns from one who fears God, and who saw the officers of justice take the said man into custody.

No sooner, however, was the individual in question placed in Chelmsford jail than he began to see his awful position as to both worlds. Then it was that one could first say of him as the Lord himself had said of Saul of Tarsus, "Behold he prayeth." Thus, as the prisoner himself lived to tell with unquestioned credibility, Chelmsford jail became the chapel in which the gospel, secured in the mental repository, began to find its way to the heart. Under these circumstances the man confessed all the particulars, and thus, amidst defective evidence against him, gave a clue to the finding of the stamps with which he had made the counterfeits of the government mark. The result was that, without something like a miracle, he must have suffered an ignominious death. That miracle, however, if it may be so called, was wrought. Life was spared, and transportation was substituted for death.

Mr. Gold, too, on being informed of the man's case, repaired to Chelmsford jail, and, by his visits there, imparted spiritual instruction which was as the latter rain following the early rain, the result of the whole being a conversion



very striking at the time and never brought into question subsequently.

Within the last two months one of Mr. Gold's sons told the writer that when a boy he accompanied his father in a chaise to a review and there heard his father relate the preceding anecdote to the Honourable William Pitt. At the moment, the writer, though fully persuaded that Mr. Gold would not act without a good reason, was nevertheless unable to *discover* that reason. But the fact is that he who was a converted man in Chelmsford jail was a converted man at the hulks visited by Mr. Gold; and thus Mr. Gold had a second errand to his majesty, namely, to bring into prominence the convict's truly excellent character produced by true religion. Thus a long term was reduced to a short one. For, at the end of five years, was set at liberty one whose subsequent conduct spoke volumes in favour of divine truth.

In short, repentance both deep and sincere was evinced by a life, not only of unremitting honesty and industry, but of remarkable devotedness to that divine Saviour who had plucked the individual as a brand out of the fire. He joined the Wesleyan methodists; and, at length, became a class-leader; and his zeal was striking to all who

had the opportunity of observing it. Having had much forgiven, he loved much, and delighted to glorify God, who had made him a miracle of mercy, while his prayers had on them the impress of heaven. Nor did he shun, on solemn occasions, to speak of the wormwood and the gall, as contrasted with what God had done for his soul. And those who visited him in his last illness, between four and five years ago, will never forget to what an extent they beheld in one dear to Christ the power of religion in sustaining the soul in the near prospect of death and eternity. Thus after having seen some of his children go to heaven before him, he who was a wonder to many closed a life in which trials abounded, but in which also the good hand of God was displayed, and wonderful support from on high was vouchsafed.

His funeral sermon was preached by the Rev. Thomas Martin from these words: "And so, after he had patiently endured, he obtained the promise." Heb. vi. 15. Thus died one whose conversion was in close connexion with that of others to an extent not easy for mortals to ascertain.

*Maryland Point, Stratford, Essex,*

*Jan. 31, 1851.*

## THE JESUIT AND THE BAPTIST.

"Among my fellow travellers from Burmah," says Mr. Denham of Serampore, "was one who greatly interested me. He was a Jesuit missionary from Rangoon, Father Pirazza by name; and from him I obtained a good deal of information on the state of the Romanist missions at Rangoon, Ava, and Hamerapoorah—or rather on the former condition of this mission, for it appears

at the present to be nearly extinct—indeed, Rangoon itself is now no more; while I write it is a heap of ashes!

"On our first meeting on board the government steamer, in the river Martaban, he seemed inclined to make friends with me, and was very chatty and communicative. I thought perhaps he might know me, so that I conversed on merely general and passing matters,

and about the state of things in the interior, of which he gave a very affecting and true description. My dress, which was entirely white, did not indicate my profession, so that he talked more freely to me than probably he would have done had he known me to have been a baptist missionary.

"On the second day after we left Burmah, between Amherst, the spot where the remains of Ann Judson rest, and Kyoophigor, a discussion took place between the Jesuit and an officer. I took no share in it; I merely listened to the disputants. In the course of the day, when we were alone, Father Pirazza came to me, and said, 'You heard the remarks made by — this afternoon? I don't think I was quite fairly treated by him? He introduced the subject, not I. Protestants are extremely prejudiced, and really know very little of their religion. I hope this remark does not offend you?' 'Not at all, said I,' still waiting for him to proceed. 'Well,' continued Father Pirazza, 'I don't mind meeting protestants—the church of England, for instance, holds many opinions in common with ourselves, and many clergymen are altogether with us; and with other sects I can argue, but with that sect we meet with in Burmah, and whose missionaries have even been sent to Rangoon, *I confess that I do not like them*, nor do I like to meet them. At first I thought — was one of them.' 'What sect do you mean?' said I. 'The baptists,' was his reply. 'Why do you dislike meeting with these men.' 'They will not argue; they refuse to listen to religious instruction, to the priest, or to the church.' The tone in which this was uttered, the *naïveté* struck me very forcibly, while the dark, piercing eye of the Italian fell on me so inquiringly, it may be that he read on my countenance something like a lurking smile, in spite of all my efforts to repress it, for he said falteringly,

'You are a baptist, sir?' I bent affirmatively. 'Not a missionary?' I quietly said, 'A missionary, sir.' This was followed by a pause of several moments, when I added, 'Formerly a Romanist like yourself; now, a baptist and a missionary. 'A Roman catholic! what could induce you to relinquish your religion?' 'The reasons you have assigned, sir. I felt I had a soul and must answer for myself before God, and that neither priest nor church could save me; that God had given his word, and promised his Spirit, and that I could learn from that word how he would have me serve him. That I read the bible, and looked in vain for Romanism there. *That I sought in the epistle to the church at Rome for mass and purgatory, and worship of the virgin*, and then the Gospels and the Acts, and remaining epistles, and that I had utterly failed to discover the doctrines I had from my childhood been taught to believe were true, and to be found there; where can I expect to find these doctrines if not in an epistle written by an apostle to the church at Rome? or by Peter, the prince of the apostles, in his apostolical writings?'

He seemed much pained but interested, and attempted to enforce one or two of the usual arguments which were easily disposed of. He then said, 'Argument is useless *if you deny tradition*.' After a long conversation we retired to my cabin, and he accepted a book or two at my hands. This little incident tended to strengthen the conviction I have long entertained that there is one class of men who can meet popery on safe ground—who can afford to throw *all tradition* overboard, and appeal from man to the word of God—to that law and that testimony he has given. Now, had I been an advocate of infant sprinkling, he would have beaten me most assuredly; but as soon as he found I denied this dogma, he said, "If



you deny tradition affords a ground for infant baptism, *how can I argue with you?* 'From the New Testament,' was my reply.

"The remainder of our intercourse was very brief. The last time I saw him was at Kyookphigor. May God's good Spirit bless our interviews! It is

not likely I shall meet Father Pirazza again.

"I have thought of our meeting many, many times since my return home; and feel his words to be worth pondering,—'*HOW CAN I ARGUE WITH YOU IF YOU DENY TRADITION?*'"

## LARGE SCHOOLS.

CONDUCTED, as is but too frequently the case, in numerous instances, without any serious and earnest regard to Christian and moral discipline, large schools are so many centres of contagion, whence incessantly issue the noxious miasmata that are to mingle with general society, and poison the very springs of life; I mean youths corrupted and debauched before the real business of life begins. It is frequently contended, in favour of public and large schools, that they apply stronger stimulants to emulation, intrepidity, and other similar and useful qualities, than smaller and more private ones; it is however a wretched barter, when modesty, truth, and conscience are exchanged for such equivocal attainments. Small schools, I am quite aware, are liable to many of the deplorable mischiefs on which I have animadverted, and will assuredly be infested by them, in the absence of vigilant inspection, and of the Christian qualifications that are indispensable to the wise and faithful teacher and guardian. But inspection is more easy to be exercised in small

than large schools, and contamination may with greater facility be avoided or exterminated. If the judgment and feeling of one of the most eminent, pious, and experienced masters of public and large seminaries for boys, in our times, may be deemed worthy of acceptance, they may be found with great advantage in the life of the late lamented Dr. Arnold of Rugby. This admirable man has borne a decided testimony to the ruinous consequences of such schools as that at Rugby, directed by masters profoundly skilled in the writings of the ancient poets, historians, and philosophers, but utterly disqualified to be Christian teachers, by their torpid indifference to the morals of Christianity, and their unenlightened conceptions of the celestial truths, of which they not unfrequently claim for themselves a pre-eminent intelligence. The transcendent interest that is involved in the subject of the remarks now made will, I hope, excuse their introduction, and the length to which they reach.—*Walford's Autobiography.*

## REVIEWS.

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*A Text-Book of Popery: comprising a Brief History of the Council of Trent, and a complete View of Roman Catholic Theology.* By J. M. CRAMP, D.D. Third Edition. London: Houlston and Stoneman. 1851. 8vo. pp. xvi., 568.

It is now exactly twenty years since the first edition of this work left the press. It was the fruit of extensive reading and careful thought; and it not only received praise from baptist reviewers, but excited attention in some circles which dissenting literature does not often penetrate. Eight years afterwards a second edition appeared, greatly enlarged, and in many respects improved. A chapter had been inserted on Monasticism; an account of the Rise and Progress of the Papal System had been introduced; and an Appendix had been added, containing a chronological list of the popes, a list of the principal Councils which had preceded that of Trent, the decree of the Fourth Council of Lateran for the extermination of heretics, and that of the Council of Constance annulling safe-conducts given by secular princes to heretics or reputed heretics, together with a sketch of the state and prospects of popery. A highly respectable volume of 480 pages was thus constituted, a new edition of which having been called for, it is sent forth again with some valuable accompaniments. These comprise a new chapter, in which Rome in the apostolic age is contrasted with Rome in the sixteenth century; foot notes and illustrations derived from works which have appeared within the last few years, paragraphs interspersed occasionally to bring down to the present

time information which an inquirer might naturally desire, and an Ecclesiastical Glossary.

The subject of this volume renders its appearance at the present time peculiarly seasonable. It approximates as nearly to an unimpeachable exposition of the Roman Catholic faith as any thing within the reach of an English reader. The Council of Trent is at present the last General Council, and this is a distinction which it is likely to retain, for popes have had for many centuries the same kind of affection for General Councils which our Stuarts had for Parliaments. It is not the policy of the Romish church to give to the world an authoritative and complete view of its own tenets; but the doctrinal decrees of the Council of Trent are generally received as binding, and every new convert from among ourselves must subscribe the Creed of Pope Pius IV., one item of which is, "I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy Council of Trent." The system set forth too is that of modern popery—popery smoothed and polished for the inspection of men who knew something of the doctrine of the Reformers, who lived when civilization had made some advances, and when the necessity for making some concessions to the spirit of the age was obvious. Mosheim says, with his accustomed good sense and accuracy,—“Such as are desirous of forming some notion of the religion of Rome will do well to consult the decrees of the Council of Trent, together with the compendious confes-



sion of faith which was drawn up by the order of Pius IV. Those, however, who expect to derive from these sources a clear, complete, and perfect knowledge of the Romish faith will be greatly disappointed. To evince the truth of this assertion, it might be observed, as has been already hinted, that both in the decrees of Trent and in this papal confession, many things are expressed in a vague and ambiguous manner, and that designedly, on account of the intestine divisions and warm debates that then reigned in the church. This other singular circumstance might also be added, that several tenets are omitted in both, which no Roman Catholic is allowed to deny, or even to call in question. But, waiving both these considerations, let it only be observed, that in these decrees and in this confession several doctrines and rules of worship are inculcated in a much more rational and decent manner than that in which they appear in the daily service of the church, and in the public practice of its members." The observations of Dr. Cramp, and his comments on the proceedings of the Council, do much to illustrate and explain what would be dark and deceptive if the words of the canons alone were before an uninitiated reader.

"Our knowledge of the proceedings of this assembly," says the learned Robertson, in his history of the reign of Charles V., "is derived from three different authors. Father Paul of Venice wrote his history of the Council of Trent, while the memory of what had passed there was recent, and some who had been members of it were still alive. He has exposed the intrigues and artifices by which it was conducted with a freedom and severity which have given a deep wound to the credit of the council. He has described its deliberations, and explained its decrees, with such perspicuity and depth of thought, with

such various erudition, and such force of reason, as have justly entitled his work to be placed among the most admired historical compositions. About half a century thereafter, the Jesuit Pallavicini published his history of the council, in opposition to that of Father Paul, and by employing all the force of an acute and refining genius to invalidate the credit, or to confute the reasonings of his antagonist, he labours to prove, by artful apologies for the proceedings of the council, and subtle interpretations of its decrees, that it deliberated with impartiality, and decided with judgment as well as with candour. Vargas, a Spanish doctor of laws, who was appointed to attend the Imperial ambassadors at Trent, sent the bishop of Arras a regular account of the transactions there, explaining all the arts which the legate employed to influence or overawe the council. His letters have been published, in which he inveighs against the papal court with that asperity of censure which was natural to a man whose situation enabled him to observe its intrigues thoroughly, and who was obliged to exert all his attention and talents in order to disappoint them. But whichever of these authors an intelligent person takes for his guide, in forming a judgment concerning the spirit of the council, he must discover so much ambition as well as artifice among some of the members, so much ignorance and corruption among others; he must observe such a large infusion of human policy and passions, mingled with such a scanty portion of that simplicity of heart, sanctity of manner, and love of truth, which alone qualify men to determine what doctrines are worthy of God, and what worship is acceptable to him; that he will find it no easy matter to believe that any extraordinary influence of the Holy Ghost hovered over this assembly, and dictated its decrees,"

These three authors Dr. Cramp has studied diligently, while he has derived light occasionally from collateral sources.

As a writer of ecclesiastical history, Dr. Cramp possesses qualifications of a very high order. His own standing point whence he views all things is that of one familiar from his youth with scriptural Christianity. The New Testament is his rule of faith theoretically and practically. He does not bow with more deference to the traditions of any other elders than to those of the Romish prelates. He does not submit his judgment to an Assembly at Westminster while he maintains his independence of one at Trent. His transparency is perfect. He always knows what he means, and he expresses it clearly. His language is unadorned, but it is remarkably precise. He combines in an extraordinary degree decision and candour. He never loses sight of his own principles, and he never misrepresents those of others. He quotes with care, and his integrity may be relied on implicitly. He would no more garble a sentence or mis-state an opponent's argument, than he would enter into a conspiracy to commit high treason.

Of the parts of this work which now appear for the first time, one of the most useful is the Ecclesiastical Glossary. It must have cost the author great trouble to compile it; yet we do not think that he would object to our presenting it to our readers, many of whom are beginning to read works in which the terms it explains occur, especially to those who possess his second edition. It is rather long to be given as an extract, and we have endeavoured therefore to abridge it, but as we cannot do so without injury, we give it entire. Perhaps it will cause the Baptist Magazine for May to lie on the tables of some of our readers many months, for frequent reference.

## ECCLESIASTICAL GLOSSARY.

*Abbey*.—A monastery, under the government of an abbot.

*Abbot*.—The chief of an abbey. Some of the English abbots were *mitred*, and had seats in parliament, before the Reformation.

*Acolyte*.—"The highest of the "minor orders." See p. 335.

*Advent*.—A period of four weeks before Christmas day. Advent Sunday is the first Sunday after November 26th. The term was first used in the fifth century.

*Alb*.—A vestment worn by priests in celebrating mass. So called from its colour, *alba*, white. It "represents the white garment with which Christ was invested by Herod."—*Challoner*.

*All Saints*.—A yearly festival, celebrated November 1st, in honour of all the saints and martyrs. A commemoration of the martyrs was made in the fourth century, after the cessation of persecution, on the Sunday after Whitsuntide. It was introduced into the western church in the year 610, by Boniface IV., and fixed for November 1st in 834, by Gregory IV.

*All Souls*.—A yearly commemoration of all the faithful departed, celebrated November 2nd. See p. 382.

*Altar*.—The communion-table is so called in the church of England. In the church of Rome the altar is always built of stone, elevated three steps above the floor, and highly ornamented. A crucifix is placed on it, with wax candles on each side during mass.

*Amice*.—A part of the priest's dress, while celebrating mass. It is worn on the neck, and sometimes forms a sort of hood for the head. It "represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid him prophesy who it was that struck him. Luke xxii. 64."—*Challoner*.

*Anathema*.—See *Excommunication*.

*Anchorites*.—Persons who separated themselves from the world, and lived in solitude, in caves and cells in the wilderness. They were the originators of the monastic order.

*Annates*.—A year's income of a parish, abbacy, or diocese, paid to the pope, by each new incumbent, on his accession.

*Annunciation*.—A feast in honour of the Virgin Mary, celebrated on the 25th of March, in commemoration of the announcement by the angel Gabriel of the approaching birth of the Saviour.

*Antiphony*.—Alternate singing or chanting; the congregation or the choir being divided into two parts, each taking a verse in turn. It originated in the fourth century.



*Apocrisiarius*.—A representative or agent of the pope at the imperial court.

*Archbishop*.—At first, the bishop of the chief city of a province. The title is regarded by Bingham as coincident with that of *patriarch*, through in process of time they became distinct. Its present meaning is well known.

*Archdeacon*.—The origin of this office is somewhat obscure. In England, the archdeacon is to the churches what the bishop is to the clergy. He holds a visitation every two or three years, to inquire into the state of the buildings, the manner in which service is performed, &c.

*Ascension Day*.—A festival in commemoration of our Lord's ascension to heaven. It is celebrated on the fortieth day after Easter Sunday, and is called *Holy Thursday*. The festival was first observed in the fourth century.

*Ash Wednesday*.—The first day of Lent. So called, because in that day the penitents had ashes placed on their heads.

*Assumption*.—A festival celebrated on the 15th of August, in honour of the pretended ascent of the Virgin Mary, body and soul, into heaven. It was established in the seventh century.

*Augustinians*.—An order founded by Pope Alexander IV. in 1256. The rule which they follow is pretended to be derived from St. Augustine. In addition to the ordinary vows, they are bound to manual labour of some kind.

*Auricular Confession*.—The private confession of sin to a priest. In the early ages of the church, its members publicly acknowledged their faults before the congregation. Pope Leo I. in 450, abolished this practice, and directed private confession to the priest to be substituted for it. The council of Lateran in 1215, made it obligatory on every one to confess once a year.

*Auto da Fé, or act of faith*.—A public gao! delivery of the inquisition in Spain, always held on a Sunday, and on occasion of some great festival. The prisoners in the place in which it was held, were brought out in procession, publicly sentenced, and those who were condemned to death were burned. The sovereign and royal family, with the nobility of the realm, and immense multitudes of people, usually attended, and witnessed the horrid spectacle with much satisfaction.

*Ave Maria*.—The first words of the angel Gabriel's salutation to the Virgin Mary, being the Latin of "Hail, Mary." It is now a form of prayer to the Virgin, much more frequently used by Roman Catholics than any prayer to God. See p. 412.

*Beatification*.—A declaration by the pope, that the person named is beatified or blessed

after death: and which warrants the rendering of religious honour to him. The proceedings in order to beatification are under the management of the Congregation of Rites. It is the first step to canonization.

*Benedictines*.—A religious order, founded by Benedict of Nursia, in the sixth century. His rule became the general pattern for the government of monasteries. This order has produced many eminent and learned men.

*Benison*.—A blessing.

*Bourdon*.—A staff used by pilgrims.

*Breviary*.—The daily office of the Roman church, comprising the various prayers and psalms appropriated to each day, together with the portions of Scripture appointed for it, certain selections from the fathers, and narratives of the lives of the saints, to be read on the days on which they are honoured. They often contain the most ridiculous legends. Every priest is bound to recite the breviary every day on pain of mortal sin.

*Bull*.—A rescript, edict, or proclamation of the pope, so called from the *bull*, or leaden seal attached to it.

*Bull in Cœna Domini*.—This is a general excommunication of all offenders; a solemn cursing of all heretics and opposers of the holy see, with great pomp, by the pope himself, on Maundy Thursday.

*Candlemas Day*.—The feast of the purification of the Virgin, celebrated February 2nd. On this day the candles to be used in service during the year are blessed by the priest.

*Canon*.—A statute, or rule of discipline, passed by a council, or imposed by any competent authority. A sententious summary of doctrines, backed by anathema.

*Canonical Hours*.—The hours which were assigned to daily religious services.

They are—1. *Matins*, the midnight office. 2. *Lauds*, at break of day. 3. *Prime*, at sunrise. 4. *Terce*, the third hour, about nine o'clock. 5. *Sext*, the sixth hour, at noon. 6. *None*, the ninth hour, 3 P.M. 7. *Vespers*, or even-song. 8. *Complin*, on retiring to rest. The lauds being annexed to the matins, the canonical hours are reckoned as seven.

*Canonization*.—The declaration of the right of an individual to be honoured as a saint. The popes have assumed the sole power to issue these declarations since the twelfth century. The first instance of a papal canonization occurred in the year 973, but bishops and councils asserted the right of saint-making till Pope Alexander III. took it away from them.

*Canons*.—The clergy attached to a cathedral, for the performance of divine service. Also, a religious order instituted in the eighth century,

intermediate between the monks and the clergy, living together in community, but not binding themselves by monastic vows.

*Capuchins*.—A branch of the order of Franciscans, so called from the *capuche*, or cowl, which they wear, and which was assumed by Matthew de Bassi, their founder, because he had seen St. Francis represented with such a one. They were established in 1528. They go barefooted, and practise great austerities.

*Carmelites*.—An order of monks established in Palestine, in the thirteenth century, and denominated from Mount Carmel, where they were first located. They were also called *white friars*, from the colour of their habit. Their rules were very rigid, and have been relaxed by several popes.

*Carthusians*.—An order founded by Bruno, in 1080; and so named from Chartreux, the seat of their first monastery. They wear hair-cloth next the skin; never eat flesh; fast every Friday on bread and water; scarcely ever speak; and sleep on straw beds. Many of their convents, however, are very magnificent.

*Catina*.—A chain. An exposition of the scriptures, or portions of them, consisting of passages selected from ancient authors. Thus, a catina of the fathers on the Romans is a *chain* or *series* of selections from the writings of the fathers, explanatory of that epistle.

*Cathedral*.—The chief church of a diocese—the church wherein the bishop presides. The word is derived from *cathedra*, a chair.

*Chalice*.—The cup in which the wine is placed for the Lord's supper, or for the mass, in the Romish service.

*Chantry*.—A small chapel, endowed for the celebration of masses for the release of the soul of the donor from purgatory. There were many of them in England. They were suppressed in the times of Henry VIII. and Edward VI., and their revenues vested in the crown.

*Chapter*.—The body of clergy attached to a cathedral, and of which the dean is the head. On the decease of the bishop, the dean and chapter assume the government of the diocese till the appointment of his successor, which in England is made by the sovereign, by whom a writ of *congé d'élire* is sent, empowering them to elect a bishop, and recommending to them the person of his or her choice, whom they are bound to elect.

*Chasuble*.—A kind of cape worn by the priest at mass. It "represents the purple garment with which Christ was clothed as a mock king; upon the back [of which there is a cross, to represent that which Christ bore on his sacred shoulders."—*Challoner*.

*Chrism*.—A mixture of oil and balsam consecrated by the bishop on Holy Thursday, and used in the administration of baptism, confirmation, ordination, and extreme unction.

*Chrysom*.—A white garment, or handkerchief, placed on a child after baptism, as a "token of innocency."

*Cincture*.—The girdle of the priest's dress, said to signify the binding of Christ.

*Cistercians*.—A religious order, founded in the eleventh century, whose rules and observances very much resembled those of the Carthusians. They wear a white habit, with a black scapulary. This order has been rich, numerous, and powerful.

*Cluniacs*.—A branch of the Benedictines, founded by St. Berno of Clugny, in 910. They wear a black habit.

*Commendam*.—The holding of a benefice or diocese during a vacancy, till a new incumbent is appointed. This has often given rise to great abuses.

*Collect*.—A short prayer, appropriated to particular days or occasions, and offered by the priest or minister, in the name of the assembly collected together.

*Complin*.—See *Canonical Hours*.

*Conclave*.—The meeting of the cardinals for the election of a pope. It is held in the Vatican, a portion of which is occupied on the occasion by a range of small rooms or cells, in each of which a cardinal is placed, and that part of the building is entirely enclosed and separated, so that no communication can be had from without. There the cardinals remain till they can agree in the selection of one of their number for a pope. They have sometimes remained in conclave several months.

*Concordat*.—A convention or agreement between the pope and any Roman catholic government, regulating the privileges and immunities of the church, of the clergy, and of ecclesiastical institutions. The concordats with the Roman catholic powers of Europe vary, according to the degree of influence possessed by the pope at the times when they were established.

*Congé d'élire*.—See *Chapter*.

*Consistory*.—The assemblage of the cardinals for the transaction of the ordinary business of the court and church of Rome. It is held weekly. There are also extraordinary, or secret, consistories, convened on important occasions.

*Cope*.—A kind of cloak worn during divine service. It is richly embroidered.

*Corporal*.—A linen cloth spread over the consecrated bread after the communion.

*Corpus Christi*.—See p. 194.

*Cowl*.—A monk's hood.



*Crosier*.—A staff, curved at the upper end, in the form of a shepherd's crook, the sign of episcopal authority, held in the bishop's hand or borne by his chaplain.

*Cross*.—The use of the sign of the cross both in protestant and Roman catholic communities need not be explained. It is adverted to here for the purpose of observing that a large cross is always borne before the pope; also before archbishops on public occasions; and generally, in Roman catholic countries, in ecclesiastical processions, at funerals, &c., a cross-bearer, with a cross leads the way.

*Dalmatica*.—An ecclesiastical vestment, with sleeves, white in front, with two purple stripes behind.

*Datary*.—The principal officer in the pope's chancery. All appointments to benefices are made through that office.

*Decretals*.—Decisions of the popes on questions of discipline. All before the time of pope Siricius are forgeries.

*Dispensation*.—A permission to do what is otherwise forbidden, or to omit what is enjoined. Thus, a dispensation may be obtained for eating flesh in Lent.

*Dominicans*.—A religious order, founded by Dominic in the year 1216. They were called "preaching friars," because an important feature of their order was preaching, with a view to convince and convert heretics. They have been particularly active in carrying on the inquisition, the first idea of which tribunal is traced to Dominic. In England they were called "black friars," the hood or mantle worn by them being black. They were introduced into England in the year 1221.

*Ember-weeks*.—The weeks in which fasts are observed on Wednesdays, Fridays, and Saturdays, previous to the ordinations which take place on the Sundays following. These fasts occur immediately after the first Tuesday in Lent, Whitsunday, the 14th of September, and the 13th of December.

*Epiphany, or Manifestation*.—The 6th of January, which is observed in commemoration of the visit of the wise men to the infant Saviour, which was his "manifestation" to the Gentiles.

*Eve, or Vigil*.—The evenings before certain religious festivals, and which are religiously observed. In the church of England the eves or vigils of sixteen feasts are directed to be observed.

*Excommunication*.—Separation from the church. The *minor* excommunication is suspension from the sacraments, as long as the person is under the sentence. The *major* excommunication is entire separation from the

church, involving also certain temporal disabilities.

Besides these, there is the *anathema*, or solemn denunciation of heretical princes or countries by the pope; once much dreaded, now little cared for. Pope Pius VII. excommunicated the emperor Napoleon.

*Exorcism*.—Casting out devils. The ceremonies to be used in exorcizing persons or buildings are minutely described in the Roman Missal.

*Franciscans*.—A religious order, founded by St. Francis of Assisi, in 1209, and distinguished at first by vows of strict poverty, which were afterwards relaxed. The Franciscans and Dominicans were fierce rivals. The Franciscans were known in England as the "grey friars." They were introduced there in 1224.

*Friars*.—A common designation of monks, derived from *frater*, "brother," and specially appropriated to those monks who had not received ordination. Such as had been ordained were called "fathers."

*Gradual*.—A portion of the service of the mass, consisting of verses of scripture, with hallelujahs.

*Holy Water*.—Water, mixed with salt, which has been blessed, or consecrated, and is then deemed effectual for a great variety of purposes. A vessel of holy water stands in every Roman catholic church; and persons as they enter dip the tips of their fingers into it, and cross themselves. Holy water is used on a great many occasions, and is sprinkled on the corpse just previous to the funeral.

*Host*.—From the Latin *hostia*, "a victim, or sacrifice." The consecrated bread, or wafer, is so called, because the eucharist is regarded as a sacrifice, which is "offered up" by the priest.

*Incense*.—It is much used in the church of Rome, especially in the mass, during which it is burned before the consecrated elements. Incense began to be employed in church service in the third century.

*In Partibus Infidelium*.—Bishops *in partibus* are bishops whose dioceses are in countries held by infidels, i. e., pagans, Mahomedans, or heretics.

*Inquisition*.—The Romish tribunal against heresy. First founded in the year 1216, and "drunk with the blood of saints" for centuries afterwards. The Dominicans obtained the management from the beginning. It still exists in Italy and Spain, though shorn of much of its power. See Leinborch's "History of the Inquisition," and Llorente's "History of the Inquisition in Spain."

*Interdict*.—A prohibition of all divine service in any country. While it lasts the clergy are

forbidden to perform any service, except the baptism of infants in danger of death, and the absolution of dying persons; the churches are shut-up, the altars stripped of their ornaments, and the dead buried without the usual religious ceremonies. England was laid under interdict by Pope Alexander III., in the time of king John.

*Introit.*—The "entrance of the mass, which is different every day, and generally an anthem taken out of the scripture, with the first verse of one of the psalms, and the *Gloria Patri*."—*Challoner*.

*In petto.*—Held in reserve. When there are several vacancies in the college of cardinals, the pope sometimes fills up most of them, and holds the remainder *in petto*, till he can place in them those whom he considers fit or worthy.

*Jansenists.*—A sect of Roman catholics, who hold the opinions of Jansenius, bishop of Ypres, and which are substantially Calvinistic, in reference to grace and predestination. The Jesuits, on the other hand, contend for Pelagianism. Jansenius died in 1638.

*Jesuits.*—See p. 362, &c.

*Jubilee.*—See p. 389.

*Lammas Day.*—August 1st. Celebrated in the Romish church in memory of the apostle Peter's imprisonment. The word *lammas* is supposed to be derived from Saxon terms signifying *loaf-mass*, because in this day the Saxons were accustomed to present an offering of bread made of new corn.

*Lay-brothers.*—Persons who devote themselves to services and objects peculiar to any religious order, without taking the ordinary vows, or residing in the monastery.

*Legate.*—A cardinal or bishop, sent or empowered to act as the pope's ambassador, at a foreign court or a council.

*Lent.*—A Saxon word, signifying spring-time; the fast so called, continuing from Ash Wednesday till Easter Sunday, occurring in the spring. When first observed, in the fourth century, it lasted only forty hours. It was gradually extended till it reached forty days.

*Mallison.*—A curse.

*Maniple.*—An article of dress, worn on the priest's left arm, when celebrating mass. The maniple, with the girdle and stole, "represent the cords and bands with which Christ was bound in the different stages of his passion."—*Challoner*.

*Maunday Thursday.*—The day before Good Friday. So called, it is supposed, either from the words *Dies Mandati*, "the day of the mandate" or command, which the Saviour gave to his disciples to love one another; or from the *maunds*, or baskets of gifts, presented on this day to one another by the Christians.

*Mendicants.*—The begging friars—Franciscans, Dominicans, Carmelites. They professed at first to live on charity.

*Missal.*—The book used in the Romish church, containing the services of the mass for the various days of the year.

*Monastery.*—A building for the use of the monks, or members of any religious order.

*Monophysites.*—A sect so called from their holding that the divine and human natures were blended into one nature, in our Lord Jesus Christ, though without being changed, confused, or mixed.

*Monothelites.*—A sect of eastern Christians, who believed that there was but one will in Jesus Christ.

*Marmites.*—A Syrian sect, founded in the seventh century. They became Monothelites, but in 1182 they renounced the doctrines of that sect, and submitted to the authority of the pope.

*Month's Mind.*—The celebration of mass for a deceased person, at the end of a month after his or her death.

*Nestorians.*—The followers of Nestorius, patriarch of Constantinople. Nestorius refused to call the Virgin Mary the "Mother of God," and would only style her "Mother of Christ," refusing to use expressions indicating that deity could be born. He was accounted a heretic, but there is reason to believe that his sentiments were misunderstood and misrepresented. He was deposed and banished, and died in exile. His followers became very numerous, and propagated the gospel with great success in the east. An American mission has been established among them in Persia.

*Noviciate.*—The period of probation, generally one year for candidates, in the houses of the religious orders.

*Nuncio.*—A person sent by the pope to foreign courts or countries on ecclesiastical affairs.

*Offertory.*—The selection of texts read just before the communion, while the collection is made, in the church of England.

*Octave.*—The eighth day after any principal festival. The celebration of the octave most probably originated in a desire to imitate the Jews, several of whose feasts continued eight days.

*Pallium.*—The "pall." A hood of white lamb's wool, worn like a doctor's hood on the shoulders, with four crosses woven into it. Romish archbishops must receive it from the pope. The archbishops of Canterbury and York used to pay large sums for it.

*Palm Sunday.*—The next Sunday before Easter, so called from the palm branches which



were strowed on the road when Christ entered into Jerusalem.

*Passion Week.*—The last week of Lent, so called, because it was the time of the sufferings of the Saviour, and because it was also a time of extraordinary abstinence and humiliation.

*Paten.*—The plate in which the bread for the Lord's supper is laid—the wafer in the church of Rome.

*Paternoster.*—(*our Father.*) The Lord's prayer. Every tenth, or large bead in the rosary; sometimes used for the rosary itself.

*Pax.*—*Peace.* A crucifix, on a small board, or plate of silver or gold, handed round during mass, to be kissed by the people, each saying, as he delivered it to the next, "Peace be with you." The custom was introduced by pope Innocent I., but is now disused.

*Peter Pence.*—A tribute of one penny per family, paid to the pope by the people of England, from the time of Ina, king of the West Saxons, till the time of Henry VIII.

*Piscina.*—A sink to carry off the water, after the priest has washed his hands, as well as remnants of the consecrated wine and bread.

*Prior.*—The president of a priory.

*Priory.*—A monastery of an inferior class, governed by a prior, who owed spiritual allegiance to the abbot of the mother establishment.

*Pyx.*—The box in which the host is kept.

*Quadragesima.*—The first Sunday in Lent, being forty days before Easter, in round numbers.

*Quinquagesima.*—Shrove-Sunday, being fifty days before Easter, in round numbers.

*Reredoss.*—The screen supporting the rood-loft.

*Rochet.*—A linen garment worn by bishops under the chimere. It was their ordinary garment in public, during the middle ages.

*Rogation Days.*—The three days immediately before Ascension day. They were observed by fasts, litanies, and public processions, from the time of Mamertus, bishop of Vienna, who instituted them in the fifth century, till the Reformation.

*Rood.*—(*An image.*) A large image of Christ on the cross, formerly placed in a sort of gallery, in English churches.

*Rood-loft.*—The place in the church where the rood was fixed.

*Rosary.*—See p. 412.

*Rota.*—The pope's court of chancery, or principal law court.

*Scapular.*—See p. 411.

*Scholia.*—Short notes on scripture, grammatical or exegetical.

*Schoolmen.*—The philosophers and divines of the twelfth and two following centuries. Both

their philosophy and their divinity were characterised by subtle abstractions and distinctions, and endless logomachies.

*Septuagesima.*—The Sunday which in round numbers is seventy days before Easter.

*Sexagesima.*—The second Sunday before Lent; so called, because it is about the sixtieth day before Easter.

*Shrove Tuesday.*—The day before Ash Wednesday—the day on which, in Roman catholic countries, the people repair to the churches and confess their sins.

*Scotists.*—Followers of Duns Scotus. In theology they were inclined to Pelagianism. They held the doctrine of the immaculate conception of the Virgin Mary.

*Stole.*—Part of the priest's dress during the celebration of mass—a sort of linen scarf.—See *Maniple.*

*Suffragans.*—All provincial bishops under a metropolitan, who may summon them at any time to the provincial synod, to give their suffrages there. Assistant bishops are also so called, who are appointed to aid bishops of large dioceses, under their commission, and during their pleasure.

*Te Deum.*—The title of a hymn which has been used in the Christian church for many ages. It is generally supposed to have been written by Nicetus, bishop of Trier, about the year 535.

*Thomists.*—The followers of Thomas Aquinas. They held the opinions of Augustine concerning sin and grace, and denied the immaculate conception of the Virgin Mary.

*Thurible.*—A censor for burning incense.

*Thurifer.*—The incense-bearer.

*Tonsure.*—The shaving of the crown of the head. It was first practised by the monks in the fourth century, and was afterwards adopted by the clergy. It is said to represent Christ's crown of thorns.

*Trinity Sunday.*—A festival in honour of the Trinity; the next Sunday after Whitsunday.

*Ursulines.*—An order of nuns, founded by St. Angela of Brescia, in the year 1537. They devote themselves chiefly to the education of the young.

*Viaticum.*—(From *via*, "way.") The eucharist is so called when administered to a dying person, who is on his way to the invisible world.

*Whitsunday.*—White Sunday. Baptism being generally administered at this time, the baptized appeared in white garments.

*Year's Mind.*—Mass for a deceased person, at the end of a year after death.

This is a work which none of our readers whose approbation is of any value, will blame us for having advised them to procure. Some will read it through more than once; many will be glad to consult it frequently; and all will find it a repertory of interesting and useful information on a subject the importance of which is becoming every year more and more apparent.

## BRIEF NOTICES.

*Notes, Explanatory and Practical on the Gospels: designed for Sabbath School Teachers and Bible Classes.* By Rev. ALBERT BARNES. Carefully revised by Rev. SAMUEL GREEN, Author of the "Biblical and Theological Dictionary." London: B. L. Green, Notes on the Gospels. One volume, 12mo. pp. 857.

Having mentioned the edition of this work by the late Mr. Cobbin, in our number for March, as one to which Mr. Barnes had prefixed his *imprimatur*, it affords us pleasure to say now, that we have since seen a letter from Mr. Barnes to the publisher of this edition, expressing his approbation of the way in which it is got up, and his earnest good wishes for its success. It certainly is not inferior in paper or typography to any other that we have had opportunity to inspect, and the editor has evidently given his best attention to every thing belonging to his department.

*Autobiography of the Rev. WILLIAM WALFORD.* Edited (with a continuation) by John Staughton. London: Jackson and Walford. 1851. 12mo., pp. xi., 363.

For more than sixteen years Mr. Walford sustained the office of classical tutor at Homerton College, with honour to himself and advantage to the institution. He had previously been pastor of independent churches at Stowmarket and Yarmouth, and afterwards he officiated in a small congregation at Uxbridge. The autobiography of a man who had occupied these stations, if he possessed an average degree of self-knowledge and was disposed to tell his own mental history fairly, could not fail to be instructive; yet, when we took up this volume, we confess that we had no expectation that it would afford us such intense interest as it has yielded. Mr. Walford's acuteness of perception, soundness of judgment, and correctness of theological sentiment, has conducted much to this; but much also is attributable to his deep and prolonged mental sufferings. From his childhood he was afflicted with severe headaches; these were succeeded by occasional attacks of depression; and these issued at length in profound distress combined with nervous excitement, of such a character as to deprive him of all enjoyment and all hope, both in reference to time and to eternity. For some years he continued in this state, no remedies

affording him the slightest relief, till at length, without any apparent cause, the gloom completely passed away. A fall on the edge of a fender which inflicted a dangerous wound on the forehead, when he was about two years old, appears to have been the original cause of the malady, which was probably aggravated afterwards by his close application to study. A *post mortem* examination corroborated the opinion previously entertained that deep-laid causes in the physical system were beyond doubt the foundation of his extreme sufferings. The circulation of this book, especially among ministers, will we hope be extensive. It belongs to the very first class of biographical works.

*The Supremacy of the Pope. The Monthly United Lecture, delivered in Canaan Street Chapel, March 10, 1851.* By JAMES EDWARDS, Minister of George Street Chapel, Nottingham. London: B. L. Green. 12mo., pp. 22.

Mr. Edwards shows clearly that the Pope's authority to rule the universal church cannot be proved from the testimony of scripture; that it was not indicated by any thing in the Saviour's conduct towards Peter; that nothing in the language of that apostle or of his inspired contemporaries countenances the idea of his supremacy; and that the historic traditions of the Romish church are utterly insufficient to sustain the claim. Viewing the subject then in relation to prophecy, he shows that a grand apostasy was foretold in scripture; that popery is its exact counterpart; that the pope is identical with the "Man of Sin;" that his arrogance dovetails with prophecy; that it is an invasion of God's prerogative; a contravention of the divine will, and a gross insult to the Almighty. The duty of British protestants respecting this claim, he teaches is to give all possible publicity to correct views on the subject, avoiding that neutrality and inaction which have for many years been prevalent even among protestant dissenters.

*The Church of Rome.* By BAPTIST WRIOTHESLEY NOEL, M.A. London: Nisbet and Co. 16mo., pp. 59.

Mr. Noel shows that the church of Rome dishonours the Redeemer by raising men and women after death to share in his divine



honours; by opposing the offices which he has undertaken with a view to accomplish our salvation; by mutilating and defacing the salvation which he has provided for his disciples; by injuring the disciples within its pale; by persecuting those of his disciples who are without its pale; and by making his church to consist in great part of the ungodly and immoral. He expounds some of the prophecies relating to it in the book of the Revelation, assigns reasons why he believes its superstitions will never again prevail in our country, and points out methods by which, without any bitterness or railing, "without one intolerant statute, without the least restriction upon their liberty of argument, preaching, or action, we may defeat the efforts of Roman Catholic prelates, priests, and Jesuits, to the welfare of the nation and the glory of the Redeemer."

*Rationalism and Popery Refuted: Three Discourses on the Authority of the Scriptures.* By J. H. MERLE D'AUBIGNE, D.D. Translated from the French, with a Preface, by the Rev. W. K. Tweedie, Edinburgh. London and Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 134.

Of these discourses, two were delivered on the occasion of some special services of the Evangelical Church of Geneva, and the third from the chair of the General Assembly of the Evangelical Society. The object of Dr. Merle is to establish the fact of the divine inspiration of the scriptures without entering into the discussion concerning the mode or degree. In proof of this he adduces the testimony of Christ when on earth, the testimony of the Holy Spirit in the efficacy which has accompanied the word of truth, the testimony of the apostles and the testimony of the early Christians. In the third discourse he illustrates the consequences of regarding the subjective in religion to the exclusion of the objective—the attending to the Spirit's work in the mind apart from the word by which he works, by reference to the errors which crept into the church subsequently to the Reformation. Coming from Dr. Merle D'Aubigné the discourses are of course very popular in their style; and are calculated for usefulness among those whose speculations lead them to doubt whether the truth of Christianity is necessarily bound up with the fact of the authority of scripture.

*The Authority of God; or the True Barrier against Romish and Infidel Aggression. Four Discourses, by the Rev. J. H. MERLE D'AUBIGNE, D.D., President of the Theological Institute, Geneva. With an Introduction, written for this Edition. Author's Complete Edition.* London: Partridge and Oakey. pp. xl., 259.

The most important difference between this volume and that last noticed is that this contains a fourth discourse, in which the author quotes at great length and comments upon the opinions of the late illustrious Neander on the inspiration of the scriptures. Evidence is adduced that Neander's views on this subject were more in accordance with those usually

entertained by evangelical Christians than some passages in his writings would have led us to suppose.

*Collegiate Addresses; being Counsels to Students on their Literary Pursuits and Future Life.* By the Rev. JONATHAN MAXCY, D.D. With a Biographical Introduction, by ROMEO ELTON, D.D., F.R.P.S., Fellow of the Royal Society of Antiquaries, Copenhagen; of the Society of Universal Statistics, Paris; of the Connecticut Academy of Arts and Sciences. Member of the American Anti-quarian Society; of the American Oriental Society; Hon. Member of the New York and Connecticut Historical Societies, &c., &c., and late Professor in Brown University. London: Longman and Co. 16mo., pp. 187. Cloth, gilt edges.

Dr. Maxcy died in 1820 aged fifty-two years. He had been president successively of Brown University, Union College, New York, and South Carolina College. "As an instructor," says Dr. Elton, "Dr. Maxcy possessed unusual ability, and perhaps no president of any college in the United States ever enjoyed a higher reputation." As a preacher also he excelled: "his sermons were always full of evangelical truth, and delivered in a manner chaste, dignified, and impressive." In the discharge of his official duties he had to deliver many addresses to students in various circumstances, eight of which are comprised in this volume. They will be found worthy of the perusal, not only of those who are inmates of colleges, but also of intelligent young men in general society.

*The Poet of the Sanctuary. A Centenary Commemoration of the Labours and Services, Literary and Devotional, of the Rev. Isaac Watts, D.D. Preceded by Remarks on the Origin of Psalmody and Christian Hymnology in earlier times.* By JOSIAH CONDER, author of "The Choir and the Oratory," &c. London: John Snow. 12mo., pp. 142.

Compelled to abandon the hope we have entertained of giving a fuller notice of this elegant volume, we must content ourselves by saying that it contains much interesting information respecting hymns and hymn writers of earlier times, as well as of the pre-eminent individual to whom our churches are indebted for a majority of the compositions in general use which are really adapted for public worship.

*Paul the Apostle: or, Sketches from his Life.* By the Rev. HENRY F. GAMBLE. London: Snow. 12mo., pp. 256.

In an attractive style some of the chief scenes in the life of the apostle of the Gentiles are brought before the reader, and many important truths are in a very natural manner drawn from them. The general reader will find the volume very interesting. The getting up of the book is good, and does credit to the publisher.

*Daily Bible Illustrations: being Original Readings for a Year on Subjects from Sacred History, Biography, Geography,*

*Antiquities, and Theology. Especially designed for the Family Circle.* By JOHN KITTO, D.D., F.S.A., author of "*The Pictorial Bible*," &c., &c. *Samuel, Saul, and David.* July—September. Edinburgh: Oliphant and Sons. 16mo., pp. 492.

The more we read of these Illustrations, the better we like them.

*The Bleeding Heart: or, "I am Anxious."* By the Rev. DAVID THOMPSON. Kelso: Rutherford. London: Johnstone and Hunter. 32mo., pp. 160.

It is for the multitudes, not for the educated few, that this little book is designed; and it is well adapted to arouse them to a sense of their danger, and to direct them to the City of Refuge.

*Adams's Pocket London Guide Book: a complete Historical, Critical, General, and Topographical Survey of the Metropolis. For the use of the Resident or Stranger. Giving in a compendious form a full description of everything that can be seen within its limits, corrected up to the latest period, and arranged in an entirely novel and interesting manner.* By E. L. BLANCHARD, author of "*Adams's Descriptive Guides to the Environs of London*," &c., &c. London: W. J. Adams. 16mo., pp. 241.

It is not to foreign visitors alone that this work will be interesting, but even to natives and residents, who will find in it much pleasing and useful information. We regret however to perceive that the lists of dissenting chapels and ministers are derived from documents two or three years old, and are in other respects less accurate than they might easily have been made. We do not know when the book was published, but it has not been in our hands a fortnight.

*The Friend of Israel. No. I. April, 1851.* Glasgow: Published under the superintendence of the Scottish Society for the Conversion of Israel, at the office, 12, South Hanover Street. 8vo., pp. 12.

A new periodical, intended to promote the interests of a new society, of which Dr. King of Glasgow is president, whose duties are apparently expected to be very onerous, as he is to be assisted by four vice-presidents, a treasurer, a secretary, twenty-four honorary directors, and twelve ordinary directors, all picked men belonging to various denominations, with power to add to their number. May they all work well, and be very successful!

## RECENT PUBLICATIONS

### Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

*Historical Memorials of Broad Street Chapel, Reading: being Sketches of Pastors and its Progress.* By WILLIAM LEGG, B.A., Pastor. Reading: T. Barcham. 16mo., pp. 133.

Orations by Father GAVAZZI. I. Papal Abuses. II. The Papal Sceptre. III. The Holy Inquisition. IV. The Holy Inquisition continued. V. Character of Pius IX. VI. Canon Law. VII. Infallible Supremacy. VIII. Convents and Nunneries. IX. Hierarchical Usurpations. X. Clerical Celibacy. London: D. Bogue. 16mo., pp. 63.

Our Labouring Classes; their Intellectual, Moral, and Social Condition, considered. With Suggestions for their Improvement. By SAMUEL COWLING. London: Partridge and Oakey. 16mo., pp. 114.

Village Science; or, the Laws of Nature Explained. By the author of "Peeps at Nature," &c. &c. London: R. T.S. 24mo., pp. 226.

The Temperature of the Seasons, and its Influence on Inorganic Objects, and on Plants and Animals. By JOHN FLEMING, D.D., F.R.S.E., &c., Professor of Natural Science, New College, Edinburgh. Edinburgh: Johnstone and Hunter. 12mo., pp. 209.

The Young Bible Scholar's Help; or, a Short Account of the Books and Writers of the Old Testament. With an Appendix, containing a Sketch of Ancient History, as connected with Scripture, in Question and Answer. London: J. Groom. 24mo., pp. 71.

British Religious Liberty Abroad, and General Religious Liberty in all Nations: in a Letter to the Right Hon. Viscount Palmerston. By JAMES THOMPSON, formerly Agent of the British and Foreign Bible Society in South America, Mexico, the West Indies, British North America, Spain, and Portugal. London: Partridge and Oakey. 8vo., pp. 23.

The Public Right to the Universities. By a University Man. London: B. L. Green. 16mo., pp. 47.

Prize Essays on Infidelity. The Shadow of Death. By CHARLES SMITH, Printer. The Creed of Despair. By MATTHEW SPEARS, Ironfounder. Two Essays on the Principles and Operations of Infidelity among the Working Classes, to which the First and Second Prizes given by the British Organization of the Evangelical Alliance. Edited by the Rev. J. JORDAN, Vicar of Enstone, Oxon. London: Partridge and Oakey. 16mo., pp. 257.

The Eclectic Review. Edited by THOMAS PRICE, LL.D., and the Rev. W. H. STOWELL, LL.D. April, 1851. Contents: I. The Science of Politics—Theory of Human Progression. II. Poetical Works of Joanna Baillie. III. The People's Dictionary of the Bible. IV. Lavengro: the Scholar—the Gypsy—the Priest. V. Lights and Shadows of the Olden Time. VI. Dahomey and the Dahomans. VII. The Rival Educational Projects. Review of the Month, &c. London: Ward and Co. 8vo., pp. 127.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. April, 1851. Edinburgh: Johnstone and Hunter. 8vo., pp. 48.

Familiar Things: a Cyclopædia of Entertaining Knowledge. Being Useful Information, popularly arranged. Illustrated by Wood Engravings. No. IV. April, 1851. London: Arthur Hall, Virtue, and Co. 16mo., pp. 31.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. April, 1851. Profits devoted to Aged and Invalid Ministers of the United Presbyterian Church, Glasgow: R. Jackson. 8vo., pp. 54.



# INTELLIGENCE.

## AMERICA.

### COLOURED CHURCHES IN THE UNITED STATES.

Among other effects of the atrocious Fugitive Slave Law recently enacted by the legislature of the United States, the following particulars relating to the dispersion of members of coloured churches have been transmitted to us for publication:—

“The baptist coloured church at Buffalo, has suffered a large diminution of its members in consequence of the Fugitive Slave Law. One hundred and thirty of the communicants, as we are informed by the pastor, left the place from fear of arrest on the charge of being fugitive slaves, and have passed over to Canada.

“The methodist church, in the same place, has also lost a considerable number of its members from the same cause. There is said to be among these more disposition to make a stand, and to evade or resist the law, than among their baptist brethren. Somebody had advised them to arm themselves and defend their liberty. The baptist pastor, however, told his people that he found, in the gospel, examples which justified running away, but no examples which warranted fighting.

“The coloured baptist church at Rochester, which formerly numbered one hundred and fourteen communicants, has lost them all except two, since the passage of the Fugitive Slave Law. The pastor, a native Kentuckian, was the first to flee, and the whole flock followed him. The coloured baptist church at Detroit has lost eighty-four of its members from the same cause. They abandon their homes and their occupations, sell such property as they cannot conveniently carry with them, and seek refuge in Canada.”

### CANADA.

An indefatigable baptist minister in Upper Canada, who is unconnected with any society here, writing to a Christian friend in this country, gives the following acceptable information: “I have read with much interest the great excitement with you upon the catholic question, and I hope much good will result. I am happy to say that our two missions in Lower Canada amongst the catholics, are greatly owned of God; many of the young people educated at their schools are now preaching the gospel amongst their countrymen, and I may say that connected with those missions there are two hundred papists

converted to the faith of Christ. I was present at the opening of one of the missions, and when I compare the unpromising commencement with its present prosperity, I am compelled to say, ‘What has God wrought!’”

The good pastor who makes this communication is connected with a circle of nearly one hundred miles, in which he has aided the formation of many churches amongst the settlers, and the building of several chapels. In referring to some very interesting circumstances in those distant and uncleared portions, he says, “I am happy to learn that some have been converted to Christ there, and in the face of violent opposition hold fast their integrity, and have resolved to build a chapel. They are in general very poor, and, considering their ability, have contributed liberally to attain their purpose. If it were not that distance forbids, I should willingly pay them a visit, because about five years since I accidentally met one who is now taking an active part in the cause there. He was at that time just freed from the mummeries of popery, and about to enter the awful maze of infidelity! I entreated him to get a bible and read it, and to go to the Grand Ligne and hear the gospel. If he went or not, I cannot tell: but it appears he has turned to God, and refers to that conversation with me as his first awakening. Unless I were upon the spot with him, I cannot write more particularly as to the circumstances.”

## WEST INDIES.

### SPANISH TOWN, JAMAICA.

In a letter dated March 13th, Mr. Phillippo says, “You will have heard most probably that my troubles have not ceased with the termination of my long and vexatious chancery suit; my antagonists determining to acquire by brute force what was denied to them by ordinary process of law; and thus the contest now is, not Hall versus Harry, but the mob versus law. By the slip however enclosed, you will perceive that brighter prospects are before me, and in addition I may say, that I hope soon to revive the long drooping spirits of my church by adding considerably to their number by baptism.”

The inclosure referred to is the following extract from the Colonial Standard of March 10th:—“We understand that a very large and respectable congregation attended the

baptist chapel, at Spanish Town, yesterday. A larger number was present, it is reported, than on the previous Sundays since the re-opening of the place for divine worship. The spacious building was filled in almost every part, and some parts of it were literally crammed.

"The Rev. Mr. Phillippo, the minister of the place, preached two very energetic and excellent sermons on the occasion, which were listened to with great interest and attention. The hostile parties being assembled elsewhere under their different leaders, Messrs. Dowson and Duggan; the greatest order and decorum prevailed in the chapel, and on and around the premises throughout the entire day. On the conclusion of the services all who had attended them were permitted to proceed to their homes in peace and safety."

## AUSTRALASIA.

### PARAMATTA.

The following information is given in a letter from the Rev. J. Ham of Sydney to the Rev. J. H. Hinton.

On Tuesday, Sept. 3rd, 1850, the foundation stone of a new baptist chapel was laid at Paramatta (in connection with the baptist church, Bathurst Street, Sydney). The Rev. Alexander Salmon of the free presbyterian church, Sydney, laid the foundation stone, assisted by the Rev. J. Ham. The former delivered an appropriate address on the occasion. The Rev. Joseph Breayley (independent) and the Rev. J. Turner (Wesleyan) took part in the services of the day.

On the evening of the same day, a public meeting was held, when several interesting speeches were delivered by ministers and friends. Upwards of twenty pounds were obtained by the arrangements and collections for the day.

On this truly interesting occasion many friends from a distance expressed the deep interest they felt in the commencement of a baptist cause in this important locality, and sincerely united in fervently presenting the prayer of the Psalmist, and saying, "O Lord, we beseech thee, we beseech thee, send *now* prosperity."

## EUROPE.

### GERMANY.

In a letter addressed to the secretaries of the Baptist Union, Mr. Lehmann gives the following interesting details:—

"The Lord has done great things for us in the past year. Our Prussian association, with which I am most familiar, has had a net increase of nearly 400 precious souls. I have enjoyed the privilege of visiting almost all our churches and stations, and have witnessed

the most glorious scenes and events. The most happy results have been achieved in eastern Prussia; one church, for instance, Stolzenberg, near Königsberg, had in the previous year (1849) been established, and closed then with an increase of seventy-one members; in the past year, they more than doubled their number, being at the last returns, 173. Similar events are experienced in the regions near the Prussian frontiers, in Memel, Tilsit, and along the Memel stream. I was, as I stated, an eye-witness of the victories of the Saviour, and could on most of those places both sow and reap. We held the annual conference of deputies of our association in Elbing, which was a season of great refreshing. Thence a number of dear brethren travelled all over the field where the churches are scattered, and preached, and strengthened the hearts of the disciples.

"Our church in Berlin has had also a sweet share in the general blessings, not so much, however, as in former years, which partly may arise from my long absence, as the greater part of the year I have been travelling. We had a net increase of fifty-three, numbering at the close 310, with seventeen stations. But we enjoy peace and prosperity. On the whole, we can rejoice in the things the Lord has done amongst us.

"Our north-western association has also been much blessed. They numbered 825 members at the beginning, and 987 at the close of last year, making a net increase of 162. The most important of those, and of all our churches, is Hamburg; indeed, the mother of us all. They had at the close 529 members. A regular course of instruction for the ministry amongst us is now pursued in Hamburg, under the tutorship of our much beloved and esteemed brother Kübner. Recently I was in Hamburg, and delighted in the excellent manner in which all was conducted, and in the devotedness of those dear brethren who hope to be useful in the work of the Lord. There were, however, only six of them, so much every talent or power is laid hold of to *work* at once, and very few can be spared to learn more, with leisure. Our British friends must, however, not think on a regular theological study in these exercises. We have neither time nor talent as yet for that. All we can attempt is the most necessary; a thorough knowledge of the holy scriptures, and rules to expound it, German grammar, exercises in speaking publicly, &c. Most of our labourers are come out from the working classes, and only now they begin to value a more careful culture of mind.

"Our third association is that of Middle and South Germany, a vast territory, but where still the least of our churches are to be found. Their report; just come from the press, reports 519 members in twelve churches and thirty-two stations. Their net increase,



(included in this number) was seventy-one last year. I had the privilege of attending their annual meeting in Hersfeld (Hessia) last year; a very interesting occasion, and a time of refreshing. The sufferings of the dear brethren there from persecution had rather ceased, and they enjoyed a season of repose. Fields are also here very inviting, and only a want of labourers stopped greater progress. Two brethren were ordained as pastors of the churches of Hersfeld and of Spangenberg. The love and devotedness of the dear souls in Hessia exceeds everything I experienced in my journeys; and with deep pain they saw me go, and so my pain was. They extend to Frankfort on the Maine, and to Baden, &c. I saw the great importance of the former town, and fain would have seen stationed there a regular labourer for the gospel; but as yet there is no hope of it. If the numbers of these three associations, which embrace all Germany, are placed together, they will stand thus:—

Prussian Association .....	1411
North western do.....	987
Middle and South do.....	519

Making a total of..... 2917

But it should be remembered that this is not the whole amount of those who hold baptist principles. There are several churches in various parts of Germany, which are not in connexion with us, from various reasons, partly doctrinal, partly practical, and whose number of members we cannot ascertain, not even by an estimate."

### NEW CHAPEL.

COMBEMARTIN, NORTH DEVON.

On Wednesday, March 19th, 1851, a new baptist chapel was opened in this place. Service in the morning commenced by eleven o'clock, when the Rev. David Thompson, Great Torrington, preached from Ps. cxxii. 7; in the afternoon the Rev. S. Newnam, Barnstaple, preached from Isa. xxviii. 16. The evening was devoted to a public meeting: the Rev. William Davy, resident minister, presided. Addresses were delivered by the Rev. Messrs. Blackmoore, Lovering, Newnam, Vesey, sen., and Vesey, jun. The weather being unfavourable, prevented such a large concourse of people as would otherwise have assembled; the place, notwithstanding, was crowded in the evening, and the services through the day were deeply interesting and profitable. The chapel will accommodate 350 persons. Both the congregation and sabbath school is rapidly increasing, and our highly esteemed minister has very encouraging prospects of usefulness.

HOLYHEAD, WALES.

On Tuesday and Wednesday, 8th and 9th of April, a new place of worship, belonging

to the baptist denomination, was opened at Holyhead, Anglesey. On Tuesday, Mr. Evans of Bontrypod, commenced by reading and prayer, Mr. C. M. Birrell, of Liverpool, preached in English, and Mr. T. R. Davies, preached in Welsh. On the 10th, Mr. H. Jones (Calvinistic minister), read and prayed, Messrs. Richards of Caernarvon, and Williams of Amlwch, preached, both in Welsh. At two, Mr. Griffith, (independent), read and prayed, Messrs. H. W. Hughes of Liverpool, and T. R. Davies preached, both in Welsh. At six, Mr. Nelson read and prayed in English, and Mr. C. M. Birrell delivered the English discourse. In Welsh, Mr. John Edwards read and prayed, Messrs. Richards and Hughes preached. The meeting all through was very interesting, the congregations were very large, and the several discourses, both in Welsh and English, powerfully told upon the very attentive hearers.

The old baptist meeting-house in this place was in a dangerous state, and much too small for the congregation. The new meeting-house is on the same site, a neat building, measuring fifty feet by forty-seven, strongly built, with a capacious gallery. It is the first building to command attention on coming into the town of Holyhead. The whole expenses of erecting and completing were about £900. Good effort has been made amongst the friends in town and neighbourhood, to reduce the sum, and with considerable success. It is anticipated, however, that an application must be made to the public for help to reduce the remaining debt.

In consequence of the stupendous works which have been carried on at Holyhead for some time, hundreds of men with their families have thronged into the place, and the resident Christians have felt themselves called upon to exert themselves to meet the moral necessities of this teeming population.

### ORDINATIONS.

WESTON, NEAR TOWCESTER.

On Wednesday, March 19th, Mr. E. Clarke, late of Stepney College, was publicly recognized as pastor of the baptist church at Weston. An appropriate hymn having been sung, the Rev. W. Brooks of Ridgmount read the scriptures and prayed. The Rev. J. Angus, A.M., president of Stepney College, gave a scriptural outline of a Christian church, proposed the usual questions to the minister (the answers to which were highly interesting, and deeply affected a large and attentive audience), and then offered the ordination prayer. The Rev. T. Clarke of Ashford, father of the lately elected pastor, gave an affectionate and faithful charge, and the Rev. J. P. Campbell of Towcester concluded with prayer. In the afternoon the Rev. T. T. Gough of Clipston addressed the

church in a forcible manner on their obligations and privileges; and in the evening, the Rev. J. P. Mursell of Leicester delivered an impressive sermon, at the close of which he touchingly alluded to having been present at the ordination of the Rev. E. Clarke's father, and bore a pleasing testimony to the exemplary piety of his beloved mother, now in glory, to whose instructions the pastor of the church dated his first vivid impressions of the excellence of the divine favour. The chapel throughout the day was well filled, and the services were calculated to leave a lasting impression for good.

#### BIRCHINGTON, NEAR MARGATE.

A baptist church having been formed in this village in June, 1848, Mr. James Crofts was publicly recognized as its pastor on Thursday, April 10th, 1851. There were present, Revs. J. Brook of Broadstairs, J. T. Rogers of Margate, F. Wills of Ramsgate, and T. Baker of Deal.

#### BANBURY.

The public recognition of Mr. W. T. Henderson as pastor of the baptist church, Bridge Street, Banbury, took place on April 28th.

The introductory discourse, on the nature of a Christian church, was delivered by the Rev. T. Swan of Birmingham; and the charge, by the Rev. J. Angus, M.A., the president of Stepney College. The Rev. W. Miall of London, Mr. Henderson's former pastor, preached to the church and congregation. A large number of neighbouring ministers were present. The congregations were excellent. Many friends from the churches in the towns and villages around came to unite in the interesting services of the day. A spirit of harmony prevailed, and many wishes were expressed, and prayers offered, that this cause, which has for some time been drooping, might revive and prosper under the ministry of its present pastor.

About 200 persons took tea together in the interval of the services.

#### EVESHAM, WORCESTERSHIRE.

Mr. Henry N. Barnett of the Bristol College, and son of the Rev. J. Barnett of Blaby near Leicester, has accepted a cordial invitation to the pastorate of the baptist church meeting in Mill Street, Evesham; and expects to enter upon his labours there on Sunday the 4th inst., with the prospect of extensive usefulness.

#### RECENT DEATHS.

##### REV. JOHN CLARK.

The Rev. John Clark was born at Fulbourn, in Cambridgeshire, in the year 1790.

His friends were engaged in agricultural pursuits. The family being very large it was desirable that its members should separate at a very early period. Hence, at the age of twelve he left home, and became for some time engaged in commercial affairs.

It is stated in a memorandum, that while very young his mind was seriously impressed. The instruction of a pious and beloved mother was greatly blessed to him. Divine grace having melted his heart, he was led in 1811 to join the baptist church assembling in Wild Street, London, where he was baptized by the Rev. Mr. Waters.

The thought of the ministry dwelt on his mind, and in 1813 he entered Stepney College. To this institution he ever entertained the warmest attachment and gratitude. On finishing the term at Stepney, a desire was felt to visit the distant shore of India, as a missionary; but upon consulting with friends, amongst whom was the late Rev. Andrew Fuller, on account of health the wish was abandoned; and in January, 1817, Mr. Clark was invited to supply the baptist church at Folkestone, in Kent. In the following November he was ordained as pastor in that place.

In January 1818, he married Ann, eldest daughter of the late Mr. Paine, of Brookend-house, Gamlingay, who still survives with five children to mourn his loss.

In 1820 Mr. Clark found it expedient to take a few young gentlemen to educate: this charge, though it added much to his solicitude, afforded him much interest. It will not be easily forgotten with what joy and gratitude he heard of any of his former pupils becoming converted to God, especially when, as in two or three instances, he heard them preach the word of life.

In 1823, he saw it right to resign his pastoral office at Mill Bay, Folkestone, and visit the baptist church at Long Buckby, Northamptonshire, of which church he was invited to become pastor. A domestic occurrence, however, prevented his removal for a time. This delay led him to decline the invitation, after which he gave his attention to the claims of Uphill, a little village near Folkestone, continuing and increasing his school at Grove House.

The prospects of the little village being encouraging, and a Sunday-school being established, it was thought desirable to erect a chapel; £300 was soon collected by Mr. Clark for this purpose. For some years he continued his membership at Mill Bay, being on the most amicable terms with the people of his former charge, and holding the most brotherly communion with their minister. After the lapse of years, finding that there were those whose hearts had been wrought upon by divine grace, it was thought desirable that a church should be formed, and in 1842, this desire was accomplished: the Rev. D. Parkins, Rev. D. Pledge, and the Rev. William



Robinson assisted in the interesting service. The Wednesday evening previous Mr. Clark baptized four of his own children, together with another friend, at Mill Bay, Folkestone, who joined the newly formed church. During the thirty-three years of Mr. Clark's sojourn at Folkestone, he ever manifested the greatest interest in the welfare of the town and neighbourhood. The various societies for promoting good had his attention. For many years he acted as secretary to the Bible and Tract Societies, and British School. Other kindred institutions shared largely in his zeal and interest, especially those connected with the poor.

In February, 1850, Mr. Clark felt symptoms of disease. Finding that it did not yield to medical treatment, change of air was recommended. He then visited a beloved brother, at Bristol, who had been his college companion. He returned home cheered and much pleased with his visit, and able to attend to all his interesting duties. On the 1st of May, he expressed a wish to meet his esteemed brethren in the ministry at an ordination service at Deal; it was a day of much enjoyment to him. The two following sabbaths he attended to his pastoral duties, preaching twice and visiting the sick between the services. The scene of his labour in this little village was an endeared spot to him, which will be believed when it is stated that he gave his services to them for twenty-eight years.

On the 14th of May, the dear departed, while walking from the railway station was suddenly taken ill, and in two hours his valuable life was terminated. The deep grief which prevailed at Folkestone will not easily be forgotten.

On the 24th, Mr. Clark's remains were interred by the Rev. D. Jones, in the baptist burying ground. The greatest respect was manifested upon the mournful occasion; some of all denominations joined the mournful train. On the evening of the same day, the Rev. D. Jones preached a funeral sermon in Salem chapel, Folkestone, and on the following sabbath afternoon, he preached another at Uphill, to a crowded congregation.

#### REV. W. OWENS.

William Owens, whose truly excellent character and life are but imperfectly and inadequately sketched in the following brief narrative, was born the 22nd. of January, 1805, in the parish of Llandisilio in the county of Montgomery, North Wales, near the division separating that county from Shropshire. Though a native of the principality, the proximity of his birth place, and of the scene of the major part of his earthly career, lying on the very border of England, he was, we believe, altogether unacquainted with the British language. His parents and connec-

tions belonged to the establishment, in favour of which they seem not to have been deficient in point of both sentimental and practical zeal. Our worthy brother was the first of the family that burst the strong barriers of kindred and educational prejudices and predilections, by a decided and voluntary secession from the state church, and by a cordial adoption, and an open avowal of nonconforming principles, and baptist views. A sabbath school conducted in a baptist chapel, situated in the parish immediately contiguous to his own, first awakened and attracted his attention, and much to the anxious solicitude of his parents,—probably their serious alarm, he frequented the school. To alienate him from this course, and to mould him into their own notions and habits, they did all in their power to induce and persuade him to accompany them to the parochial church. As it is natural to suppose, they concluded, that if their son attended a baptist dissenting Sunday school, he peradventure, might become not only a dissenter, but a baptist also. To breathe such an atmosphere, and blend with such associates, as young Owens appeared disposed to inhale and choose, were somewhat ominous, if not hazardous; for it is always paralyzing to the feeble nerves of infant sprinkling to come into juxtaposition with immersion, especially if the latter practice happens to be proclaimed with becoming vigour and earnestness, and the former primary element in the "mystery of iniquity," is not treated with that tameness and "soft sawder," which the taste and fashion of the day seem rather propense to cherish and countenance.

But continuing to avail himself of the instructions of the school, and occasionally listening to the preaching of the gospel in the chapel, Mr. Owens through the blessing of God upon these appliances, was gradually transformed into a new man, abandoned the services of the establishment altogether, and became a regular and constant attendant on the chapel worship. In due time, and upon full conviction of the soundness and obligation of such a step, he offered himself a candidate for immersion, and in imitation of the example, and obedience to the solemn enactment of the supreme head of the church, he, on the 14th of May, 1826, in a neighbouring river, was buried with Christ in baptism, by the Rev. J. Ashford, the then baptist minister at Welshpool; and was received a member of the church at Llandrinio, in which parish was the chapel situated wherein he appears to have received his first serious impressions. From a manuscript that Mr. Owens left behind him, it is shown that Mr. Ashford's occasional visits and preaching proved very beneficial to him, in leading him to fix his simple and entire dependence on the merits of Christ for righteousness and salvation. "Now I can add," remarks he,

"after several years' conflicts on the field of battle, that his hand has gotten me the victory over all my perversings, and that on him alone do I rest for all, both in time and eternity."

After the lapse of some time, our friend was led to entertain thoughts of the ministry. The destitution of religious means in his locality, seems to have aided and deepened his anxiety. But he appears, as we presume all right minded young men under similar impressions are, to have been exercised with serious misgivings as to whether he was called of God to the work, and was qualified for it or not. So impressed, he communicated with an experienced and judicious minister in Salop, to avail himself of his judgment and counsel on the subject. The reply was worthy of his adviser, and if acted upon by persons feeling as Owens on the occasion did, would be an advantage. "My dear friend," said his worthy correspondent, "I was very much pleased in reading the communication I received from you respecting the exercises of your mind, and your feelings on the subject of preaching, because I could read in them something of my own experience. I remember when I began to preach, that in conversation with my dear pastor, I said, that I could not tell whether I was called to preach the gospel or not. He told me that there were two ways of judging of this, — *disposition and ability*. He said, that I *myself* must decide upon the former, but *others* upon the latter. I told him that I had the disposition: and he answered, I must leave *others* to judge of my ability." Well would it be if young men looking to the ministerial function, understood this; and happy would it be if the churches were to exercise a wise discretion, yet a tender part, in judging of ministerial capabilities. So acting, what an amount of talentless, ineffective preaching would be escaped; what exuberance of educational toil and expenditure would be saved; and what a number, doubtless of good men, but not gifted for ministerial action, would move in a sphere fitting their mental reach, and in which they themselves might be useful and happy; yes, might even shine.

The proof of talent, however, so unmistakeably demonstrated in the case of the deceased, induced his prudent counsellor to encourage his soul-devoted and holy aspirations, delighted to anticipate in him one that warranted the animating hope, that he would be an "able man for the work of the service of the house of God." Nor did the issue falsify the expectation; for with much acceptance, and pleasing success, during four years, Mr. Owens ministered the word of life among his own immediate connections, and in different parts of the country around. So ingenuous, noble minded, and consistent in his whole deportment, was he, that he conciliated the high and sincere respect of his neighbours;

and so warmly attached to him were his brethren in the church, as a preacher, that many tears were shed when he advertized them that he was about to leave, and had entered into engagements with the late Mr. Goff's trustees, to occupy a station as a preacher and school-master, founded on the charity of that gentleman at Madley, near the city of Hereford.

Thither in the month of October 1835, Mr. Owens repaired; and after assiduously discharging the duties of the station for twelve months, ministerial and educational, he was on the 3rd of November 1836, ordained pastor of the church. And in August the following year he was happily united in marriage to Miss P. Thomas, the eldest daughter of Mr. W. Thomas of Rhantugunvon, Montgomeryshire. In her he realized a help meet for him; and now, she and a lovely and promising son of about twelve years of age, survive, to pungently feel, and deeply deplore, the loss of a husband and father of no ordinary merits. Most unfeignedly would we ejaculate, may He who is "the father of the fatherless, and the judge of the widows, in his holy habitation," be their father and friend!

In 1837, the baptist church at Monmouth being destitute of a minister, applied to the late Mr. T. Boyce, one of Mr. Goff's trustees, requesting aid from Goff's charity, for a school, and also a preacher, when Mr. Owens was transferred to that town. The church and congregation there soon discovering his value and abilities, invited him to take the oversight of them in the Lord, which in due time he consented to do. In Monmouth he found himself very comfortably settled, was much beloved, and was made a blessing to many. He laboured there nearly five years; but during the two last years, having severely suffered from an attack of typhus, his health became much impaired, and a change of locality was thought advisable and necessary. This terminated in his removal to Llanvihangel Crucorney in the same county, and within six miles of Abergavenny; which circumstance brought him into intimate acquaintance with the writer, an acquaintance which as it grew, did the more strongly cement the bond of union between them. He had little more than heard of the man before; now he saw him, and came into contact with him, and without the shadow of a shade of effort or design on Owens's part to create esteem, or secure a favourable opinion, his native excellencies were so patent, as to quickly and effectually gain both for him. Nor can the penman of this small tribute of affection for departed worth, refrain from recording his emotions of deep regret at being bereaved of a brother minister, so dear, so congenial, so generous, so disinterested.

In duration, the term of Mr. Owens's ministry at Llanvihangel, extended to about the



same length as it did at Monmouth: for finding the duties of the school, and those of a stated ministry, together with village preaching, too much for his strength, he resolved to give up his charge, and thought of going to reside at Liverpool. The baptist church at Usk being at the time without a pastor, and the writer anxious if possible to retain his friend in the county, immediately, of his own accord, addressed a letter to one of the originators and chief supporters of the cause there, respectfully soliciting the friends to invite Owens to supply the pulpit, hoping it might lead to his settlement at Usk. Mr. Owens was not aware of this movement, but, to the satisfaction of all parties it succeeded.

Yet how brief and evanescent was their gratification. Death lay in ambush, soon rushed forth, seized upon his victim, and none could rescue him from his gripe. But the good man's acquaintances were not altogether unprepared for the painful event; for his rosy cheeks, encompassed with a pallid and hectic appearance, significantly indicated to them the lurking and presence of a deadly foe in his physical economy; which enemy, probably, at no very remote period, would despoil them and others of his fellowship and valuable services. Accordingly in February last year, the pulmonary disease latent in his system, became apparent; and as the spring advanced, the symptoms of a deep radicated consumption assumed a decided character.

Still his medical attendant thought that all proceeded from disordered liver and kidneys, and he himself imagined that he was gradually recovering. For upon the writer's having made a journey to Usk to see him, inquiring whether any improvement as to his affliction had supervened, he replied, I am better, and have been these three or four days making progress; I am now able to walk from one room to another. Informed also that the surgeon assured him that consumption did not present itself, hope was inspired and rekindled. But all proved fallacious and a delusion. The insidious and mortal foe lay entrenched, and was settled down in the citadel, and no arm of flesh could dislodge him; neither art nor skill could arrest him in his march of destruction. Soon he shivered the house of clay, and laid the once imposing fabric low in the sepulchre.

The first sabbath in May he preached once, and the last time, and administered the Lord's supper; but at the close was very ill. In June, he revived a little, and was recommended to try a change of air. He did so, going with Mrs. Owens to her father, residing at St. Brides, near Newport in this county. But it speedily became evident, that the time of his departure was at hand. And accordingly, on the 5th of July, 1850, aged a few months over forty-five years, like the proto-martyr, with uplifted eyes to heaven, as if fixed on the great high priest at God's right hand, he

calmly and softly like a serene sunset, resigned his happy spirit, and fell asleep in Jesus. His mortal remains were deposited in the baptist burying ground at St. Brides, there to rest in solemn silence till the earth and the sea shall be summoned to deliver up the dead that are in them. The brethren, Messrs. Allen of Newport, and Poole of Abergavenny, officiated at the interment, and the latter preached a funeral sermon at Usk.

Thus terminated the earthly pilgrimage of this truly estimable Christian minister, a man of great native nobleness of soul and mental capabilities. Thus his sun went down at noon. Had he in early youth and progression to manhood, realized the advantages of liberal culture, of intellectual discipline, and of able aid in a course of well directed theological studies, doubtless his standard would have towered far above the height of mediocrity. But, what probably uncontrollable circumstances denied, the distinguishing grace of the Most High, diligent application to available sources of improvement, ardent aspirations after knowledge, devotedness to God, and benevolence to man, in a great degree supplied. His preaching was admirably evangelical, like the Redeemer's commission to proclaim repentance and remission of sins to all men, urged the reception of the "common salvation" on every one of his hearers; and was replete with solid sense, rich in thought, full of point, and yet beautifully simple. Some good men wished that a larger proportion of heat had blended with the light which beamed from his carefully studied and judiciously framed discourses. But whilst the intonations of his voice were soft and pleasing, the compass of it was not expansive. Hence somewhat of monotony marked his delivery, which spirits and temperaments of a more fervid caste than his own, might construe into the absence of a requisite amount of pulpit zeal. He did what he could. "Mark the perfect man, and behold the upright, for the end of that man is peace."

The substance of a letter from the excellent friend before adverted to in connection with the church at Usk, shall close our remarks. Addressing the writer he says: "As a very intimate and frequent companion of Mr. Owens, I should like to say a word or two. I assure you I consider that in losing him, we as a church have lost, not only a faithful and discerning teacher, but a kind and judicious pastor. It was my happiness to spend a great deal of time in his company; and on those occasions, God's dealings with his church, his mysterious yet merciful plans in reference to his children while in the world, and the employment and happiness of the redeemed in heaven, subjects on which his mind had so greatly dwelt, rendered his fellowship very delightful. His preaching too partook much of the same character. Though sinners were faithfully warned and affection-

ately invited, God's children were always uppermost in his teachings. It seemed his great pleasure to lead them into green pastures and beside the still waters, and to feed them with the bread of life. In his connection with his people, and intercourse with the world generally, I can safely say, I never saw any man more beloved. Whenever his footstep was heard in my house, it was a source of pleasure, not only to myself, but to my family and domestics. His conversation was pleasant, judicious, and leading to a right purpose. At the last annual meeting of our Auxiliary Bible Society, the worthy chairman said, 'I consider that we have all sustained a very great loss in losing Mr. Owens, for I really believe him to have been a truly pious man.'

MICAH THOMAS.

*Abergavenny, 28th March, 1851.*

REV. WILLIAM POPE.

Died, on the 22nd of March, at Meopham Kent, the Rev. William Pope, pastor of the baptist church in that place. Mr. Pope was called by grace in very early life, and began to preach in his native village, Bishopstone, Wilts, and in the surrounding towns and villages, soon after he attained the age of twenty-one. He laboured for many years at Wantage, Grove, and Wallingford, in Berks, and was the honoured instrument of bringing souls to God. In the year 1833, he removed to Meopham in Kent, where he continued till he finished his course. In that village he was honoured to be the means of increasing the church and congregation, and of introducing the gospel into the surrounding villages. His illness was only of a few days' duration, and previous to it he had never been detained from his work for a single sabbath. He died exercising a simple and cheerful hope, bearing to the last an honourable and encouraging testimony to the faithfulness of God. He was fifty-eight years of age, and had been pastor of the church at Meopham eighteen years. He has left a widow, eight children, and a numerous circle of friends, to whom he was much endeared by his kind and loving spirit, to lament his loss.

MR. JOHN OAKLEY.

Died, March 24th, 1851, in the 52nd year of his age, at Naunton, Gloucestershire, Mr. John Oakley, for twenty years an honourable and useful member of the baptist church in the above village. His affliction, although protracted, was borne with exemplary Christian patience and resignation, and his end was peace. An affectionate wife and eight dear children are left to mourn his loss; and his death was improved by his pastor, in the

presence of a large congregation, on the evening of Lord's day, March 30th, from Job xix. 25—27.

W. L. PEARCE, ESQ.

Died, March 13th, aged sixty-two, William Lyfe Pearce, Esq., for forty-four years a useful and consistent member, and for many years an efficient deacon of the baptist church, Kingsbridge. As a deacon "he used the office well," and was beloved by every member of the church, and respected by all who knew him. He held considerable influence in the town and neighbourhood in which he resided, and in 1848 was raised to the office of magistrate by the lord lieutenant of the county. Throughout his painful illness he exhibited the utmost patience and contemplated his approaching death with uninterrupted composure and cheerfulness. The Rev. E. H. Tuckett preached the funeral sermon to a crowded audience from Matt. xxiv. 44, the text, the hymns, and even the tunes for this solemn service having been chosen by him on his death bed.

MRS. PRIESTLEY.

Mrs. Priestley was the widow of the Rev. William Priestley, who, at the time of his death, above twenty years ago, was pastor of the independent church at Fordingbridge. She was a member of a family connected with the established church, and several of her nearest relatives were clergymen. Early in life she joined the independent church at Buckingham, of which Mr. Priestley was then pastor; and about five and thirty years ago, on a change of views, was baptized by Dr. Ryland, at Broadmead, Bristol.

From the circumstance of her marriage, her associations were throughout life generally with the independents, but the societies connected with our denomination shared in the expressions of her liberality, which were considerable during her life, and some of them will share in her legacies, the amount of which to objects of a religious or benevolent character, some general and others local, exceed £4,000. She died at her house at Buckingham, on the 11th of April, in the eighty-fourth year of her age.

MRS. LUGSDEN.

This esteemed member of the church at Shacklewell, who has long been known as a liberal friend to most of the baptist religious societies, expired at her residence in Nelson Terrace, Stoke Newington, after three or four months' illness, aged 71, on the 31st of March, in joyful anticipation of admission to the presence of Christ, which she knew to be far better than any thing this world could afford.



## MISCELLANEA.

## STAINES.

An interesting tea meeting was held in the baptist chapel, Staines, on Friday the 18th of April, in order to discharge the whole of the remaining debt on that building. The Rev. G. Hawson stated that since the erection of the chapel in 1837, £1070 had been paid (including principal and interest) and that £130 remained to be discharged that evening. The Revs. W. Horton and Wise, and Messrs. Buckland and Jordan, also addressed the meeting, the deepest interest was excited in the assembly, which was more numerous than on any former occasion, and the whole of the debt cancelled. A vote of thanks was then proposed to those members of the Society of Friends in the town who had generously assisted, and to Apsley Pellatt, Esq., who had promised the last £10. Mr. Hawson also stated that while it would have afforded him more joy if more spiritual prosperity had been realized, it should not be forgotten that more than one hundred persons had been baptized on a profession of their faith in Christ during the thirteen years since the chapel was opened, and most of them born again there; for which all the praise is due to Almighty God.

We understand that all the dissenting chapels in the town are now freed from debt by the voluntary principle, while the church, with its compulsory rate of 1s. in the pound, has only discharged £500 of its large debt in twenty years.

## RESIGNATIONS.

The Rev. John Berg having felt it his duty to resign his pastorate of the baptist church in Tewksbury, took leave of his church and congregation on sabbath evening, March 23rd. The discourse, a very faithful and touching one, was founded on those beautiful words of the apostle Paul to the Corinthian church: "Brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." He eloquently descanted on the second word of his text, farewell—a word not to be found in heaven's vocabulary—and was particularly solemn in his appeals to the young, to meet him where this word would be a sound unknown.

In his address to the church, he endeavoured to impress upon them the advantages of *unity and peace*, and brought forward a rich cluster of promises annexed to these virtues. The audience, a very crowded and attentive one, showed evidence of deep feeling; many pressed round the doors who could not get admittance, and some were reluctantly compelled by rain to retrace their steps.

The independents, in order to testify their

regard, closed their chapel, to be present at this service.

On the following Tuesday evening, a public tea-meeting was convened by the friends of the Rev. J. Berg, to express their sorrow and regret at his departure, after eight years' ministration among them. A more united or general meeting we never attended; members of every congregation in the town were gathered there, and as they were only admitted by ticket, every thing was conducted with the greatest order and regularity.

Both school-rooms, decked very tastefully with ever-greens and flowers, were filled, and accommodated about three hundred persons, who, after the tea, adjourned to the chapel. The Rev. F. Overbury of Pershore presided, and concluded a very laudatory speech, by saying it was his delightful duty to present his rev. brother a purse of gold and an elegant silver inkstand, bearing the following inscription: "Presented to the Rev. John Berg, upon his resigning the pastoral charge of the baptist church, Tewksbury, from the members, teachers, and congregation, as a mark of esteem and affection for his labours among them during a period of eight years."

The Rev. H. Welsford, independent, being called upon to speak, deeply deplored the separation about to take place, declared that no ordinary affection had united them, and testified to the uninterrupted harmony in which they had always lived; not one jarring note ever had been struck to mar their friendship during their mutual residence in the town. After which, with occasional singing, the Revs. G. Woodrow of Gloucester, A. Pitt of Upton, S. Dunn of Winchcombe, D. Crumpton of Atch Lench, and the Wesleyan ministers of the town, severally addressed the meeting, and concluded this very interesting service. K.

The Rev. C. H. Roe, who has presided over the baptist church at Heneage Street, Birmingham, from its commencement, and whose labours have been attended with great success, to the regret of his people and the other baptist ministers and churches in the town, by whom he was highly esteemed, has deemed it his duty to remove with his family to America.

A public valedictory meeting on occasion of his departure, was held at Heneage Street chapel, on Monday evening, April 14th. There was a large attendance of the members of the church and congregation. It was also attended by the ministers and a number of the members and deacons of all the baptist churches in the town, who desired to manifest their sympathy with the church on the loss of their pastor, and with him in departing from their midst. W. Middlemore, Esq., one of the deacons at the Circus chapel, presided. Prayers were offered, and suitable

addresses delivered, by brethren Tilly (of Bridgnorth), Swan, New, Landels, Harwood Morgan, Taylor (of Glasgow), and Stokes. Mr. Roe closed the service by offering solemn prayer for the church, &c., of which he had been the beloved pastor, and for the divine blessing upon the pastors present, and their respective churches. Prayers have been, and it is hoped will be offered, that Mr. R. and

family may have a prosperous voyage, and that success may attend his future labours.

On Monday, March 31st, the members of the baptist church and congregation at Birkenhead presented a very elegant time-piece to their minister, Mr. Samuel Harris Booth, on his resigning the charge over them.

## CORRESPONDENCE.

### THE BAPTIST BUILDING FUND.

*To the Editor of the Baptist Magazine.*

DEAR SIR.—The committee of the Baptist Building Fund have the pleasure to communicate to the members of the denomination, that by the application of Dr. Newman's loan and the various subscriptions placed at their disposal since May, 1846, they have relieved thirty-seven churches by loans without interest, to the extent of £3750, thereby annihilating so much oppressive debt, and also the payment of £187 annual interest charged thereon; that there has not been one default in the regular half yearly repayment, and that at Lady Day last, they received £169 15s. returned by thirty-four churches, which sum was immediately remitted as loans to three other churches next in rotation on their list. The committee, in making this gratifying statement, repeat their earnest entreaty for an increase of funds, by the liberality of individuals, and from an annual contribution of the churches in a manner recommended in their last report; they hope thereby gradually to realize an amount adequate to the increasing necessity for additional chapels, and sufficient to prevent the disgraceful and deteriorating system of personal application. The committee rejoice that the capital realized, although small, *has established the loan fund permanently*, so that the present amount with all future additions will continue *a legacy to posterity*, ever revolving on return and re-investment, improving the condition of our churches, and enabling them to apply the interest redeemed to the benefit of their pastors.

Donations or subscriptions will be thankfully received by the Secretary, Collector, or Treasurer. If drafts are sent by post, to be crossed "Bank of England."

I am, dear sir,

Yours sincerely,

JOSEPH FLETCHER, Treasurer.

Union Dock, Limehouse, April 8th, 1851.

### ON ARCHBISHOP WHATELY'S MISAPPREHENSIONS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—In your review of Archbishop Whately's charge, you express a wish that

should your remarks meet his eye, he may be convinced how completely he is mistaken in attributing certain repudiated views to the baptists.

I have reason to believe, that before your review was written, or brother Milligan's pamphlet appeared, his Grace had seen a disclaimer of these views, and that the work you have noticed was somewhat modified as a result.

Before his charge assumed its present form it was delivered to the clergy assembled in this city, and published in full in one of the local papers which has an extensive circulation in the south of Ireland.

The following was immediately addressed to the editor of the paper:—

*To the Editor of the Constitution.*

SIR,—I am sure that neither the Archbishop of Dublin nor yourself would wilfully misrepresent any man or body of men; and yet he in his charge, and you, by its publication in your paper of Saturday, have given currency to some serious mis-statements respecting a considerable community of Christians. I trust you will allow me to correct some of the mistakes into which the talented gentleman has fallen.

1. His Grace represents the baptists as holding the fearful dogma of divine reprobation. He indicates a class of religionists as,—“Those who hold that of persons duly admitted into the visible church by baptism, some are by an absolute, eternal, divine decree, excluded from all the benefits of Christ's redemption.” He adds, “of those who maintain the predestinarian views now alluded to, a considerable proportion adhere to the sect which altogether rejects infant baptism.”

Allow me, Sir, to assure you and your readers that the baptists abhor the dogma. Any person who will take the trouble to examine their standard writings, may soon convince himself that what I affirm is correct. The bulk of the baptists entertain views which, in modern parlance, are denominated moderate Calvinism, and which, on the doctrine of election, approximate to, if they are not identical with, those held by Richard Baxter; while a considerable portion of them called General Baptists, hold the Arminian view of the subject. I do not deny that some who agree with the baptists in rejecting infant baptism are hyper-Calvinists (to be



distinguished from reprobationists), but they are to be found in most Christian communities, his Grace's not excepted.

2. His Grace speaks as though the baptists grounded their objection to infant baptism on their views of predestination. "He says, 'Of those who maintain the predestinarian views now alluded to, a considerable proportion adhere to the sect which altogether rejects infant baptism, and I cannot but admit that they appear to me in this perfectly consistent. Regarding the rite of baptism as an 'outward sign of an inward spiritual grace,' they deem it necessary, I apprehend, to confine the administration of this sign to those respecting whom there is some presumption, at least, of their being admitted to a participation of divine favour, which grace, they hold, is, by an eternal and absolute decree, arbitrarily bestowed on one portion of mankind, and denied to the rest.'" Now baptists do think that baptism is "the outward and visible sign of an inward spiritual grace;" and they think to have the sign without the thing signified is at the best an unmeaning thing.

The sign of nothing is nought. They would, I am sure, endorse his lordship's words when he says, "We must admit . . . a sign of anything is understood to be such by its being regularly accompanied by the thing of which it is the sign, or, at least, by some reasonable presumption of its existence."

But how the maintenance of the doctrine of election, whether absolute or otherwise, renders this sect consistent, does not appear. If the sign indicate the possession of inward spiritual grace, why need it also point at divine decrees? If the grace be evident, surely there may consistently be the sign however the grace was obtained, whether by the divine decrees or human endeavour. Whatever may be their views about election, baptists look for this grace. When a candidate asks baptism at their hands, they do not pry into the divine decrees to see if he has been elected, they rather say, "If thou believest with all thine heart, thou mayest." If they could read in the "book of life" the names of those who will be saved, they would not baptize them till they exercised "repentance toward God, and faith toward our Lord Jesus Christ."

I have a great respect for the eminent abilities of the prelate, and am somewhat indebted to his masterly works, but am surprised that with his extensive information and logical acumen he should fall into such mistakes as are pointed out in the above remarks.

His lordship must be altogether unacquainted with the parties of whom he writes. Indeed, an almost amusing proof of this occurs at the conclusion of one of his sentences. He designates the rejectors of infant baptism as "those commonly called anabaptists." If he had said uncommonly he would have been near the truth. Not only do the baptists repudiate this term, because, in their view, they do not re-baptize, but with the exception of a few localities, they would not be known by the

name. I will venture to say, that if some traveller who shall pass through those districts where baptists most abound, will make inquiries for them under the name of anabaptists, he will find that, except amongst those who are conversant with the lore of the sixteenth and seventeenth centuries, he will be a "barbarian" to the people. Still, excepting as a misnomer, we would not greatly object to the term. The "National Cyclopædia" informs us that the anabaptists were the radicals of the reformation; and since there was so much retained at the reformation which the best men, even in his Grace's church, would fain have had thrown amongst the lumber of the dark ages, I think it is plain that the radicals of the reformation (the reference is not to politics) must have occupied about the right position.

Feeling assured that from a love of justice you will allow this a place in your columns,

I am, with great respect, yours,

BENJ. CHARLES YOUNG,

Pastor of the baptist church.

P.S. I should like to offer a few respectful remarks on the archbishop's arguments for infant baptism, but judge you might consider them inadmissible.

In a notice of this letter the editor refused to admit any arguments against infant baptism.

I think it is fair to conclude that the archbishop saw this, as in the charge as it came into your hands, some changes were made. The term baptists was substituted for anabaptists; the word arbitrarily, as it applied to those who denied the divine favour was omitted, and a note was appended saving the General Baptists from the application of his remark. This was honourable in his Grace as far as it went, and he could not well have gone further without withdrawing a good part of the charge which had already been delivered and published to the world.

I think the choice of the subject, and some remarks which the archbishop makes, indicate that what some of us have before assumed is true, viz., that our principles are spreading in Ireland, and that though the baptist cause should be for a time depressed, there will be a resurrection.

I am, dear Sir,

Sincerely yours,

Cork.

B. C. Y.

#### THE ALLEGED INEFFICIENCY OF VOLUNTARIISM.

To the Editor of the Baptist Magazine.

SIR,—The letter of "An Under Shepherd" on the inefficiency of the Voluntary System, and that of "An Observer" on the Income of Ministers in your April number, are calculated to excite very serious and anxious thoughts in the mind of every considerate and right-

minded person. That any Christian minister should have the shadow of reason for doubting the efficiency of the principle so clearly enunciated in the injunction, "Freely ye have received, freely give," is to be lamented; but because the duty is neglected, it does not follow that the law is inefficient; it may be that the duty is not enforced as it ought to be by those who are the teachers of the people, and, so far as my experience goes, it leads me to that conclusion. Ministers and deacons have no right to shrink from the performance of their duty in this respect, as it is to be feared they too generally do from a morbid fear of having mercenary motives imputed to them for urging the discharge of this duty upon professing Christians, and showing them that this is a Christian duty and therefore not to be neglected. The apostle did not shrink from it, but urged it upon every man's conscience to do according as God had prospered him. It is possible that, like the writer, many seek to excuse themselves, and by pleading that they cannot afford it. Such ought seriously to examine their own conduct and see whether, when it is a matter of personal gratification, they have not during the year expended more than would have sufficed to have made up what would be required to place their minister in comparatively easy circumstances.

It may perhaps induce some to consider whether they have not withheld more than is meet, by stating my own experience with reference to this matter.

For some years I was induced to limit my contribution to the smallest possible amount under the mental plea that I could not afford it. In the providence of God I was reduced in circumstances and became really unable to give; then my mind reverted to the past with shame, and I determined to contribute according to my ability however trifling the sum might be, and from that time to the present, now twenty years, that has been my rule, and through all the changes I have passed I have never found myself one penny the worse, nor felt the want of that which had been so given.

Let me seriously urge upon all professing Christians to take the New Testament rule, and resolutely to act upon it, and they will assuredly find it redound with abundant benefit upon themselves, as well as contribute to the ease and comfort of those who minister to them in holy things. The necessary expenses of maintaining the place of worship should be also freely and fully met by honestly considering what is the proportion each ought to bear of those charges, and resolutely discharging the obligation with punctuality and cheerfulness.

I am, Sir,

Yours respectfully,

A MEMBER.

## EDITORIAL POSTSCRIPT.

In the list of meetings given in our last number, a sermon is mentioned, which Dr. Steane was to have delivered in Bloomsbury chapel, on the second of May. Such was the arrangement at the time; but, a few days ago, considerations were laid before the committee of the Baptist Missionary Society, which appeared to them to be sufficiently weighty to justify their dispensing with the contemplated service.

The examination of Barnes's Notes on texts relating to baptism, will be resumed, we trust, next month.

The Rev. T. W. Black has furnished us with an addition to the list of baptist churches in New York and its vicinity, contained in our last number. It is a seventh-day baptist church, in Eleventh Street, between Bowery and Third Avenues, of which Thos. B. Brown is elder, and George B. Utter and Solomon Carpenter are ministers; the latter is, however, now engaged as a seventh-day baptist missionary at Shanghai, China. Mr. Black adds, "I cannot account for such an omission in a list of baptist churches in New York city, as it belongs to a well-known, active, and thriving society, which contains some of the most influential members of the denomination."

Some of our readers may, perhaps, thank us for directing their attention to Mr. B. L. Green's advertisement, stitched up with our last number, of the Newspaper and Conference Room which he has prepared for the gratuitous use of country ministers and Sunday school teachers.

As the annual meeting of the Gloucestershire Baptist Association is to be held at Naunton, on Tuesday and Wednesday, the 10th and 11th of June next, Mr. Teall, the pastor, requests us to say that his address, by post, is "Naunton, Stow-in-the-Wold," and that post-office orders forwarded to him should be made payable at Northleach.

We are requested also to say, that "The Baptist Southern Association will hold its meetings, the first Tuesday and Wednesday in June, at Poole; the business to begin at twelve o'clock on Tuesday morning; in the evening, addresses by brethren Burt and M'Laren; and on Wednesday, brethren Martin and Collier to preach."

It is necessary for us to go to press without waiting for reports of the public meetings now commencing in London. The conductors of the Patriot intend to issue, however, with the number of that paper which is to appear on the 1st of May, a gratuitous supplement of twenty columns, containing full reports of the meetings of the Baptist Missionary Society, the Baptist Home Missionary Society, and the Baptist Irish Society.



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MOUNT CAREY, JAMAICA.

## FIFTY-NINTH ANNUAL REPORT OF THE BAPTIST MISSIONARY SOCIETY.

PRESENTED TO THE GENERAL MEETING, APRIL 30TH, 1851.

THE return of the apostles Paul and Barnabas to Antioch, from the missionary tour they had accomplished in various regions of Asia, was signalized by the calling together of the church, to whom "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." The revolution of another year calls upon the Committee of the Baptist Missionary Society to lay before the churches of Christ, by whom its operations are sustained, a similar report, and as representatives of the brethren engaged in the mission service of the Redeemer in other climes, to "rehearse" the doings of the Divine hand in their respective scenes of labour, and gladly and gratefully to announce that a wide and an effectual door has been opened to them in lands of heathen darkness and idolatry.

The missions carried on by the contributions and the missionaries of the Baptist Missionary Society are limited, with one slight exception, to the Hindoo and Negro races. The Hindoo race, is supposed to number at least sixty millions of souls; the negro population of the globe, fifty-five millions.

### NEGRO MISSION.

The negro is not confined to his own native land. The islands of the Caribbean sea, fringing the Mexican gulf in low and rocky forms, as in the Bahamas, or rising into the magnificent lands of Jamaica and Haiti, are peopled by thousands of enfranchised Africans whom man's cupidity once enslaved. North and South America and Cuba contain millions of the same people still held in the chains of cruel bondage.

Among the Bahamas, in Trinidad, Haiti, Jamaica, and on the west coast of Africa, your missionaries labour to convey the blessings of redemption, to lift up the children of Ham from the degradation into which they have fallen, and to train them for Christ's service; and, by God's blessing, with large and increasing success.

### THE MISSIONARIES.

These various, and though distant yet allied fields of labour, have been occupied during the year by ten European brethren. Of these, eight remain. Two have reached the shores of the better land, where they rest from their labours. Early in the year, the African mission was called to surrender the only surviving member on the spot of that band of devoted men by whom it was commenced and carried through its first years of trial and difficulty. Mr. and Mrs. Saker, with Miss Vitou, were on their way to this country to recruit their shattered health, when it pleased the Great Head of the church to summon Mr. Newbegin to his reward. But a few years of consecrated labour were appointed him ere he fell a prey to the fatal climate. The event overwhelmed the mission with gloom and the society with grief. Still the signs of the Divine hand in the formation and progress of this mission, left the Committee in no



doubt as to the course to be pursued. Mr. and Mrs. Saker, after a few months' residence in this country, hastened to return; and the Committee joyfully received the offer of service made by the Rev. John Wheeler, who shortly after followed Mr. Saker to the scene of suffering and toil. Both have, we trust, by this time arrived, and are pursuing the work thus hindered by the ravages of disease and death.

In Jamaica, the Society mourns the decease of the Rev. Joshua Tinson, the tutor of the important institution at Calabar, after many years of painful affliction. For thirty years he toiled as a missionary of Christ, the last seven of which were passed in the endeavour to raise, and that with much encouraging success, a native ministry for Jamaica. His piety, his long and faithful services, endeared him to all good men, while to the churches of Christ in Jamaica he has left a living memento of his labours in the men who are ministering among them the word of life as the fruit of his earnest and faithful instructions. The Committee have made several attempts to supply the post thus deprived of a brother beloved, but hitherto without effect. An invitation is, however, awaiting the decision of an old and valued friend of the Society.

#### THE FIELD.

Although unity of race characterizes the people among whom our brethren labour in Africa and the Western Isles, their moral and spiritual condition greatly differs. Thus, in the Bahamas, which may be called the South Seas in miniature, a large proportion of the population and some entire islands are under Christian influence and instruction, and scarcely any trace is found of those debasing superstitions which mark their native land. In Trinidad, Romanism exercises its potent sway over the whole island, and has recently signalized its supremacy by the enlargement of a hierarchy, and the enthronization of its heads. In Haiti, while nominally Roman Catholic, irreligion, vice, and horrible superstitions abound, demoralizing the people, and destroying every hope of social or political organization, as well as raising up a mighty barrier against the spread of divine truth. In Africa the old superstitions maintain their dominion; fetishism serpent-worship, and cruelty prevail, while dark ignorance broods with black and sullen wing over the whole of the interior of the continent, relieved here and there on the coast by some bright spot where Christian men have laboured effectively to redeem and civilize.

#### RESULTS.

In all these regions success has followed the labours of our missionary brethren. In the Bahamas 135 persons have been baptized, and 2758 converts walk in the fellowship of the church, under the care, for the most part, of men of their own race, nineteen in number; 152 others are found gratuitously to assist in the maintenance of Christ's cause, and in the communication of the blessings of the gospel to the unconverted around them. In Trinidad our brethren have had the pleasure of receiving into the fold of Christ eight persons, while the tracts on the errors of Rome, prepared by Mr. Law, have been widely circulated, and have wrought some visible effect on the minds of the general population. In Haiti, the little band of disciples has received a few accessions; their light shines in the midst of dense darkness, but not without effect. In the prison God's word has penetrated, and six persons have yielded to its power. Similar blessing has

attended the self-denying exertions of Miss Harris and her companions in the school, several of its scholars giving indubitable proofs of the teaching of the Holy Spirit. One young man, a native of the island, is preparing by study to aid our brother in his toil, while the general results of their labours have drawn forth inquiry, and led to extended remark in the general assembly of the nation. In Africa, notwithstanding all the afflictions which have fallen upon the mission, the absence of any European to superintend or guide the native teachers and the immature body of converts, the Committee have reason to believe that, for the most part, they remain faithful to the truth; and that at least, at one station, the instructions of the negro preacher have been greatly blessed. The Committee are however waiting anxiously to hear, not only of the safe arrival of the missionaries, but of the welfare of the entire mission.

#### INDIAN MISSIONS.

If now we turn to the eastern field of the Society's missions, the contrast is in every respect great. The gospel has here to meet a polished and cultivated race, among whom the arts of life have arrived at great perfection. Systems of religion and philosophy, dating back to ages anterior to the advent of Christ, have erected barriers of enormous strength and potency in the way of the gospel's triumph. Every faculty of the human mind has been exhausted to give form to its conceptions, and to embrace every relation of life, social and political, civil and religious, in the meshes of superstition and idolatry. Pantheism, atheism, and Mahomedan imposture, divide the indigenous populations of India and Ceylon between them, and make sport of man's spirit, man's life, and man's eternal welfare. Vice, crime, sensuality, unmentionable pollutions, characterize the worship of the people, and pervade every rank. Thick darkness, the darkness not of mere ignorance, but of mind blinded by its own passions and imaginations, covers the people. Almost impenetrable apathy in some resists the sharp sword of the word of God, while in others, long habits of sin, strengthened by philosophic views, have hardened the conscience and heart.

Yet are the mighty systems of Brahma and Buddh, and the once all-conquering crescent, trembling before the cross—tottering to their fall. The labours of sixty years, by missionaries of every denomination, are producing their legitimate effects, and India promises in due time to be the dominion of the Lord and of his Christ.

#### THE MISSIONARIES.

In India and Ceylon, thirty-six missionaries with their wives, and ninety native preachers, with about ninety schoolmasters and catechists, carry on the work of the Lord in connexion with your Society. These are distributed over thirty-nine principal stations. In some twenty-four villages besides, there are regular preaching places, or chapels: while the labours of the brethren are widely diffused in every direction, at melas, bazaars, markets, and fairs, and in remote and distant parts of the country. Thus in Ceylon the brethren visit regularly not less than 109 villages, and one brother in the north-west of India embraces fifty villages in a monthly tour of evangelistic visitation.

One of this noble band has been called away by death, the Rev. J. T. Thompson. Thirty-eight years of his life were spent in missionary service. Next to that fine example of an evangelist, Chamberlain, he was pre-eminently the pioneer of missions in the north-west provinces of India, and laboured zealously for



thirty years at Delhi and the surrounding district. From his hands many copies of God's word have found their way into the Punjaub, and large numbers of its inhabitants have heard of the grace of our Lord Jesus Christ from his lips, at the melas of Hurdwar and others, which he was accustomed annually to visit, and at a time when the power of Runjeet Singh precluded the thought of establishing missions in his dominions. The station thus rendered vacant is as yet unoccupied, and unless during the present year additional men and means are placed at your Committee's command, the labours of so many years will be scattered and practically lost to the Society.

The Society has sustained another severe loss, by the sorrowful event which has deprived the Ceylon Mission of the valued labours of Mr. Dawson. It was stated in our last report, that that excellent and worthy missionary had sailed from Ceylon, accompanied by his wife, his three children, and a Singhalese boy, for this country. Too long a time has now elapsed to permit us to cherish the slightest hope of their safety. The terrific hurricanes and storms that swept the Indian Ocean in the month of March last year, leave no doubt that the vessel foundered at sea, with all her passengers and crew. In a few brief months that important and encouraging mission was deprived of two admirable men and fervent messengers of Christ.

Till now the Committee have anxiously sought for help for their surviving missionary, overwrought with toil and anxiety, and with gratitude to God they are happy not to have closed the year's proceedings before a helper was found. The Rev. J. Davis, of Winchester will shortly proceed to Ceylon, to renew the labours so painfully and mysteriously interrupted.

Others of the missionary band have been greatly tried by domestic afflictions. The brethren Denham and Morgan have been constrained to take voyages for the re-establishment of their health; Mr. Makepeace, of Saugor, for the same purpose has visited this country, and Mr. Small, of Benares, is now on his homeward way.

The number of our missionary brethren engaged in India has received at Dacca an unexpected accession in the baptism of two German missionaries, at first supported by Dr. Häberlin, and subsequently by the Basle Missionary Institution. Without any previous communication with our aged missionary, Mr. Robinson, these foreign brethren declared their change of sentiments and were baptized in September last. On their application to be employed as the Society's missionaries at Dacca, the Committee instructed their brethren of the deputation to make all needful inquiries and to accept their services. This very seasonable help has not only cheered our long-tried missionary, Mr. Robinson, now yielding to the infirmities of age, but relieved the Committee from great anxiety as to the perpetuation of the Mission in the Eastern parts of Bengal.

#### TRANSLATIONS.

The translation and printing of the word of God has given incessant occupation to our brethren Wenger, Lewis, Leslie, and Thomas. Under the editorial care of Mr. Leslie, an edition of 2000 copies of the Hindi Testament has left the press; and the edition of the Gospels and Acts in Hindustani, in progress last year by Messrs. Lewis and Thomas, has been completed. Upwards of 15,000 copies of portions of the New Testament in the Persian language have been finished under the care of Mr. Lewis. The distribution of the Scriptures,

in various portions, in the chief languages of Hindostan, from the depository in Calcutta, has amounted to upwards of 32,000 copies. Mr. Wenger has still in the press the important version of God's word in the Sanscrit, the classical language of India, and has just commenced, with numerous improvements, and with the intention to render the version more perfect, new editions of the Old and New Testaments in Bengali. The divine word finds its way into every part of India from the hands of the missionaries; and often in most interesting and unexpected ways, proofs of its power to enlighten and to save the soul discover themselves. Places which Europeans have never visited, are sometimes found illumined by the lamp of life, and many lowly hearts rejoicing in its light.

Other works have likewise engaged the attention of the brethren. A Catechism of Christian Doctrines, in Bengali, prepared at the request of the Bengal Association of Baptist Churches, has occupied the pen of our brother Wenger, who has also completed a volume on the composition of sermons, for the use of native Christians. The latter will be published by the Calcutta Christian Tract and Book Society. Similarly useful is the Church History translated from the English of Dr. Barth, published in Hindi, by Mr. Parsons, of Monghir, and our brother Mr. W. Carey has promised to commence a series of books adapted for the use of the native Christian women and School girls.

#### THE RESULTS.

The number of converts received into the churches of India and Ceylon during the past year, is not quite equal to that given in the last report, while an unusual number of the members have been subject to discipline. Yet on the whole advance has been made, and the various mission churches enfold upwards of 2000 members, of whom there are not less than 1600 native converts, exemplifying the power of divine grace, and proving that the gospel is mighty through God to the destruction of the fabrics which Hindooism, Buddhism, and Mahomedanism have erected on the ruins of humanity. The absolute number of professed and baptized converts exhibits by no means fully the influence the truth exerts. Thus in several villages in Bengal, where our brethren labour, idolatry has ceased to be the practice of the people. In the district of the Barisal Mission alone, our brethren have under their care native communities, nominally Christian, embracing more than a 1000 individuals, of whom 700 are adult men and women. It is an interesting feature of these operations, that while only 87 adults can read the word of God, 154 others are learning to do so, of whom the larger number, ninety-three, are women, a fact at once illustrative of the humanizing effects of the gospel, and one that must produce important results on the social life of the Hindoo. A somewhat similar state of things exists in the district of Jessore. An interesting native Christian village has recently been formed in the neighbourhood of Agra, containing upwards of one hundred inhabitants, engaged in agriculture and handicraft trades, of whom thirty-five are members of the church. This village forms a valuable refuge for converts from the persecutions to which they are often exposed from their heathen relatives, as well as affording means for training the Christian converts and their families in habits of industry and domestic piety. This station gave unqualified pleasure to the deputation on their recent visit.

#### THE SCHOOLS.

Numerous day-schools further attest the activity and diligence of our



brethren, as well as aid in the spread of that general knowledge before which the cosmogonies, so intimately bound up with the religions of the East, must vanish away, and with them the confidence of the people in the saving power of the gods they serve. More than eighty schools, containing above 3,000 children, are superintended by our missionaries and their assistants. Nearly the whole of those in India, fifty in number, are supported by liberal local aid, by funds supplied either by the European members of the churches, or by residents of other denominations. The thirty schools of Ceylon draw the chief part of their funds from this country, either from the parent Society, or from the special contributions of our Sunday-schools. To this object the labours of the Young Men's Missionary Association have chiefly been directed, and with a success that encourages the Committee to hope that ere long the school operations of the Society will be wholly sustained by the young, to whom this object is one of attractive interest.

#### MISSION PROSPECTS IN INDIA.

The evangelizing itineracies of the missionaries have met with very encouraging success. All India is open to the gospel. Everywhere, with very slight exceptions, their visits are welcomed, their addresses received with marked attention and often approbation, while it is the repeatedly expressed opinion of native hearers, that ere long all will become Christians. Temples are falling into ruins; the sacred caste, the Brahmin, is in many places constrained to resort to manual labour for bread; new sects of reformers among the old religions, rumours of change, the circulation of prophecies of a coming overthrow of every system by an advancing Christianity, evince the general sentiments of the people. If the work has been slow, long in progress, and for the most part preparatory hitherto, while the circumstances of the case abundantly explain the cause, the result is certain and cannot long be delayed. The testimony of our brethren is one and uniform, and sustained by missionaries of all other denominations, that the era of India's emancipation from the thralldom of idolatry is at hand. "To them which sat in the region and shadow of death, light is sprung up."

Another feature of general interest is the completion of the Act for liberty of conscience announced as prepared last year. The legislature of India passed this righteous act on April 11, 1850. By its provisions every person who may forsake, or may be excluded from any religious community is protected in the enjoyment of all his civil rights. By the rigid worshipper of Vishnu and Kalee, it is regarded as the deathblow of his religion. He thinks it can subsist only by ignorance or force: and if but a small part of the results anticipated by orthodox Mussalmen and Hindoos flow from the Act, there has been removed *one*, if not *the* greatest, barrier existing in the way of an open profession of Christianity by multitudes of the people.

Female education has likewise of late attracted great attention in Bengal, and received an impetus by the generous patronage, and the active exertion in the establishment of a female school, of the Hon. Mr. Bethune, a member of the Supreme Council, and President of the Committee of Education. This new and successful inroad on the habits and prejudices of the people begins already to warrant the hope that soon female education may become the practice and desire of every native class. The number of scholars in this department

of our mission is but small—perhaps not reaching to 100 scholars in the whole—and these chiefly taught in the few boarding schools sustained by the wives of our brethren.

#### THE DEPUTATION.

In the early part of the year, in accordance with the resolution of the last General Meeting, the question of a deputation to visit all the eastern stations of our mission, engaged the anxious attention of the Committee. As the brethren then invited were unable to accede to the request, an invitation was addressed to the Revs. J. Russell and J. Leechman, both members of the Committee. From those brethren and the churches over which they preside was received a cordial assent, and on the 20th of August they proceeded by the Overland route, first to Ceylon, thence to Calcutta, touching on their way at Madras. The letters of these brethren are, on the whole, of a very cheering nature. Their visit to Ceylon, which island they left on the 22nd of October, has left the most pleasing impression on their minds of the sound piety of the converts, and of the general ability of the native teachers, who watch over them in the Lord; and there is reason to believe that the effect on the minds of these fellow believers in Christ has been most beneficial in quickening exertion and drawing closer together the bands of Christian sympathy and love, by which they are united to the churches of this country. The deputation arrived in Calcutta on the 1st Nov., and left it on the 15th for a visit to the North West provinces, which they extended as far as Delhi. They returned to Calcutta on the 21st of January, and during the week, from the 25th to the 1st of February visited the village stations south of Calcutta. On the 7th of February they left Calcutta a second time, to visit the numerous and important stations in Barisal, Jessore, Dacca, and Chittagong. A statement of the results of their visit must necessarily be deferred until their return, and they shall have laid before the Committee a report of their investigations on the several important matters committed to their charge. It is hoped that, by the gracious providence of God, they will return in health and safety in the month of May or June.

#### THE FRENCH MISSION.

It remains to speak in a very few words of the Society's mission in France. None can deny the great need of the gospel to heal the miseries of that disturbed country. By the last revolution, principles were embodied in the charter which gave the liveliest hope that the time was come when the word of the Lord would have free course and be glorified. Those hopes have proved fallacious. For a time tracts and scriptures were freely circulated and sold, liberty of prophesying was enjoyed, and the brethren could meet for worship without molestation. These rights are being every day invaded. The movements of the missionary and his assistant colporteurs are on every hand restrained. First, authorization so to act was imposed on them, and now that authorization is refused. The *prefets* and mayors, instigated by the agents of Rome, absolutely refuse to allow the liberty assured by the fundamental law. Still, in these circumstances, our brother's labours are not fruitless. Several inquirers and hopeful cases have fallen in his way, and two persons have been baptized into the faith of Christ. It is for us to wait and pray, looking for the fulfilment of the Divine promise, even in infidel and Roman Catholic France,



that the word of the Lord shall not return unto him void, but prosper in the thing whereto he hath sent it. Nations and peoples may pass away, thrones and dominions be subverted, but the word of God liveth and abideth for ever.

## FINANCES.

It is the further duty of your Committee to offer some explanation of the financial position of the Society.

The year was begun with a debt of £6357 9s. 1d., inclusive of a balance of £1554 14s. 1d. due on the account of the Special Grant to Jamaica. The debt on this latter account was to have been liquidated by charging every year the sum of £500 to the general account of the Mission. For two years this was accidentally omitted, but this year it has been done, and that account is now closed. The present balance, therefore, against the Society, which will appear in the account about to be read by the Treasurer, will be the amount of the entire debt.

The total amount of receipts has been £19,064 18s. 5d., and the expenditure £18,459 0s. 8d; the excess of income over expenditure is £605 17s. 9d., which will reduce the balance due to the Treasurers, to £5751 11s. 4d.

Although the receipts for the past year are below the average of the three preceding years, yet in some respects the account is encouraging. The falling off has been in donations and legacies, which are less this year than in 1850 by £1,000. Income from donations and legacies is always variable, reckoned from year to year. The Committee therefore look with more anxiety to the income from the auxiliaries, since any serious diminution of income from that source would show that, either the capabilities of the churches were becoming less, or their interest in the Mission was declining. The Committee have at present, however, no ground for such fear, if the contributions from the churches are to guide their judgment, for this year there has been an increase of £300; and though that increase does not justify any hope of a considerable yearly augmentation of funds, yet they are persuaded that the organizations in the churches may be extended and improved, while in some cases they need quickening, and in some have to be commenced altogether.

## INCREASE OF FUNDS.

It is plain, however, if the present operations of the Society are to be efficiently carried on, that the income must be increased, and if they are to be extended it must be considerably augmented. The reductions which the Committee have been compelled to make have necessitated a reduction in native agency, which all your missionaries declare to be among the most useful. How, then, is the income to be increased? The Committee feel some hesitation in urging the members of the churches generally to greater efforts. For the most part they are constituted of the poorer classes, and it is to their honour that they have done so much. The annual subscribers, however, are a class of supporters among whom much more might easily be done. Their contributions are mournfully monotonous. If they could be induced to follow the example of their poorer brethren, and give weekly, or monthly, or quarterly, as God had prospered them, the result would both surprise themselves, and go far adequately to fill the treasury of the Society.

It will be seen, too, from the account that there has been a further decrease in the amount received for publications, and how to remedy this growing evil

the Committee know not. They can only once more press the matter upon the attention of pastors, superintendents, and teachers of our schools. It is in their power, if they would but make the effort, to increase the sale of these publications, and diminish the yearly loss to the Society, while increasing interest would be awakened from their perusal in the operations of our missionary brethren. On the other hand, there has been a diminution in the cost of agency, printing, and expense of auxiliaries, during the past year, and as plans now in operation are more developed, it is to be hoped a further decrease of expense on these heads will result. Less also has been paid for interest, and even if no special effort be made to reduce or extinguish the debt, the Committee are not without hope that a further reduction may yet be made. Indeed, if treasurers of auxiliaries would remit on account what came to hand, without waiting until the end of their financial year, and especially if this were done from April to August, when payments are heavy, and receipts comparatively light, the charge for interest would be much reduced.

The amount charged on account of the deputation to India, has been an extra item of expense. One, if not both, of the brethren is now on his way home. May the good providence of God continue to prosper their way. The Committee have already had proofs of the propriety of sending them forth, and they entertain a confident expectation, when the results of the visit are before them, that no expenditure will be found to have been more wise, or more productive of benefit.

#### THE CHOLERA FUND.

The Committee cannot close their Report without adverting to the providential dispensation which has visited Jamaica. Though not now included in the sphere of the Society's operations, it was impossible not to feel most deeply for the brethren and churches there. The Committee, therefore, resolved to appeal to the churches for aid, and to undertake the distribution of any funds which might be entrusted to them for this special object. In a very short time they received for a West-India Cholera Fund rather more than £2000. They sent out directions to every pastor of our churches in the island, to draw on the Treasurers for certain amounts, accompanied with this general instruction, that in case of need, they might appropriate one half to their own necessities, for it seemed a primary object to take special care of the pastors. The other portion they were to apply to general relief; with but few exceptions, their honoured brethren refused to appropriate anything whatever to their own wants. The last advices were directed for appropriation to pastors alone. These brethren have had not only to comfort the sick, administer consolation to the dying, and bury the dead; but in the absence of medical practitioners, have had to do what they could to supply the need, it was felt that their lives were indeed precious, and after such a display of a noble self-denial, they were worthy of the most generous confidence. They have all been signally preserved amidst disease and death. The moral effects of this dispensation have been very striking. Backsliders are returning. Inquirers are multiplying on every hand. The chapels are full to overflowing. And while our brethren rejoice with trembling, yet in these signs of prosperity they do rejoice, and brethren at home, who can never forget Jamaica, nor the honoured men once connected with the mission there, will rejoice with them.

## CONCLUSION.

Again, then, is this beloved Institution afresh commended to the divine blessing, and to the prayers and support of its friends; and if through the coming year, each one engaged in the work can but realize its importance and grandeur, prayer and effort will be more commensurate with its design. If it should be so, effort and prayer will be put forth with a deeper reliance on the favour of the Holy Ghost, who is in the church to renew the heart, and perfect the saints for glory, and in the world to convince it of sin, and righteousness, and judgment. May He shed down upon this and all kindred institutions His selectest influence, that they all may rejoice in a blessing on their varied labours, far more abundant than they have ever yet employed.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	CLARENCE .....	Fuller, J. ....	December 3.
AMERICA .....	NEW YORK .....	Colgate, W. ....	April 2.
ASIA .....	AGRA .....	Williams, R. ....	Dec. 26, March 8.
	BENARES .....	Heinig, H. ....	January 29.
	CALCUTTA .....	Aratoon, C. C. ....	January 7.
		Leechman, J. ....	February 6.
		Leslie, A. ....	January 6.
		Lewis, C. B. ....	Jan. 7, March 7.
		Russell, J. ....	February 5.
		Small, G. ....	January 8.
		Thomas, J. ....	Jan. 8, Feb. 7, March 7.
		Wenger, J. ....	February 7.
	CHITOURA .....	Smith, J. ....	Dec. 23, Jan. 24 & 26.
	COLOMBO .....	Allen, J. ....	Jan. 14, Feb. 14.
	DACCA .....	Robinson, W. ....	Jan. 2 & 28.
	DINAGPORE .....	Smylie, H. ....	January 14.
	HOWRAH .....	Morgan, T. ....	March 4.
	INTALLY .....	Pearce, G. ....	Jan. 7, Feb. 5, March 5.
	MADRAS .....	Page, T. C. ....	January 13.
	MONGHIR .....	Lawrence, J. ....	December 31.
		Parsons, J. ....	January 21.
	ON THE GANGES .....	Lawrence, J. ....	February 26.
		Leechman, J. ....	January 11.
	SERAMPORE .....	Denham, W. H. ....	February —.
AUSTRALIA .....	LAUNCESTON .....	Dowling, H. ....	July 25.
BAHAMAS .....	NASSAU .....	Capern, H. ....	Jan. 15, Feb. 14 & 15.
		Littlewood, W. ....	Jan. 15, Feb. 4 & 15.
		Rycroft, W. K. ....	February —.
	TURK'S ISLAND .....	Wyms, A. G. ....	January 6.
HAITI .....	JACMEL .....	Webley, W. H. ....	February 27.
HONDURAS .....	BELIZE .....	Henderson, A. ....	January 15.
JAMAICA .....	ANNATTO BAY .....	Jones, S. ....	Jan. 22, Feb. 10.
	BETHTEPHIL .....	Pickton, T. B. ....	Jan. 27, March 5.
	BROWN'S TOWN .....	Clark, J. ....	Feb. 4 & 25, March 10.
	DRY HARBOUR .....	Smith, T. ....	March 6.
	FALMOUTH .....	Gay, R. ....	Feb. 24, March 10.
	GURNEY'S MOUNT .....	Armstrong, C. ....	Jan. 23, March 8.
	HOBYS TOWN .....	Henderson, J. E. ....	Jan. 23, March 4.
	JERICHO .....	Cornford, P. H. ....	February 6.
	KETTERING .....	Claydon, W. ....	March 11.
	KINGSTON .....	Graham, R. ....	March 11.
		Oughton, S. ....	February 11.



JAMAICA .....	LUCEA.....	May, J.....	February 10 & 24.
	MONEAGUE .....	Mc Laggan, W. L.....	March 3.
	MONTEGO BAY .....	Hands, T.....	January 9.
		Reid, J.....	March 6.
	MOUNT ANGUS .....	Teall, W.....	March 10.
	MOUNT CAREY .....	Hewett, E.....	February 25.
	MOUNT HERMON .....	Hume, J. ....	No date, recvd. March 25.
	MOUNT OLIVE .....	Watson, R. ....	January 15. ↓
	PORT MARIA.....	Day, D. ....	March 5.
	REFUGE .....	Claydon, W.....	January 25.
	ST. ANN'S BAY .....	Millard, B.....	Feb. 4, 8, 19, March 5.
	SALTER'S HILL.....	Dendy, W.....	Feb. 6 & 22, March 8.
	SPANISH TOWN.....	Phillippo, J. M.....	February 19.
	STEWART TOWN .....	Dexter, B. B.....	Jan. 20, Feb. 28.
	STURGE TOWN .....	Hodges, S. ....	February 22.
	SUTCLIFF MOUNT.....	Hutchins, J.....	March 4.
TRINIDAD .....	PORT OF SPAIN .....	Law, J.....	Feb. 27. ↓
	SAVANNA GRANDE .....	Cowen, G. ....	January 27.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

A friend, for a pair of boots, for *Rev. W. K. Ryecroft, Bahamas* ;  
 Mr. William Taylor, Bolton, for a box of clothing ;  
 Children of the Day and Sunday Schools, Bloomsbury Chapel, for a box of clothing, for  
*Rev. W. K. Ryecroft, Bahamas* ;  
 Miss Jacobson, for a parcel of Newspapers ;  
 Baptist Tract Society, for a grant of tracts, for *Rev. G. Cowen, Trinidad* ;  
 Mr. W. Syckelmoore, Maidstone, for 200 copies of Todd's Lectures, &c. ;  
 Friends at Leeds, by *Rev. J. Makepeace*, for a box of shoemaker's tools, for *Rev. J. Smith, Chitoura* ;  
 Young friends at Lynn, for a box of clothing, for *Africa* ;  
 Stepney Ladies' Working Society and Stepney Meeting Juvenile Society, for a case of  
 clothing, for *Messrs. Cowen and Law, Trinidad* ;  
 Mrs. Bloss, for eight volumes of magazines ;  
 Mrs. Upton's family and pupils, St. Albans, for a box of clothing, for *Rev. A. Saker, Africa* ;  
 Juvenile Missionary Working Association, Lewisham Road, for a box of clothing, for  
*Africa* ;  
 Friends at Lynn and Necton, for a parcel of children's clothing.

The following Contributions have been received for the "West India Cholera Fund" up to March 31st last, in continuation of those acknowledged in the March Herald.

	£ s. d.		£ s. d.		£ s. d.
S. G. ....	2 0 0	Exeter, South Street,	0 10 0	Leeds, Great George's	
Aberdeen, John Street	2 10 0	additional .....		Street .....	1 8 8
Abersychan .....	1 2 6	Glasgow, by Mr. A.		Leicester .....	36 19 2
Battle.....	3 0 6	Watson .....	1 10 0	Liverpool—	
Brighton.....	8 0 3	Grundisburgh .....	2 2 0	Baxter, Mr. John.....	1 10 0
Buckingham .....	1 1 0	Guisborough.....	1 8 0	Friend.....	0 10 0
Burnham .....	0 14 1	Haslingden .....	3 5 0	Logyn .....	0 15 0
Cheltenham .....	1 0 0	Hitchin, balance .....	3 0 0	London—	
Chipping Campden .....	1 0 6	Horsington .....	1 0 0	Friend.....	0 10 0
Cloughfold .....	1 10 0	Huntingdon .....	3 14 0	Lloyd, Mr. and Mrs .....	0 10 0
Cuddington .....	0 15 0	Ipswich, Mr. Bayley,		W.....	5 0 0
Diss.....	0 10 0	Stoke .....	0 10 0	Wale, Mr. ....	0 10 0
Dover, Mr. J. Mumme-		Kennington, Charles		Bloomsbury Chapel...	57 7 0
ry Sen .....	0 5 0	Street .....	1 17 1	John Street, additional	3 5 0
Downton .....	5 4 5	Keynsham .....	2 5 0	Shouldham Street.....	0 10 0
Eastington.....	0 14 0			Walworth, Horsley St.	6 17 3

	£	s.	d.		£	s.	d.		£	s.	d.
Lynn .....	6	0	0	Oswestry .....	1	12	0	Swansea .....	5	2	0
Magor .....	1	5	0	Peterchurch .....	0	10	0	Tredegar, Welsh Church .....	1	0	0
Manchester, additional .....	1	15	0	Quainton .....	0	6	6	Tunbridge Wells .....	0	6	0
Margate .....	7	3	0	St. Austell .....	1	0	0	Willingham, 1st Church .....	2	0	0
Modbury .....	0	2	0	Scarborough .....	10	0	0	Wolverhampton .....	1	15	8
Newcastle, Tuthill .....				Shelford, Great .....	1	5	0	Woodside .....	2	0	0
Stairs, additional .....	0	10	0	Spaldwick .....	3	5	0	Wotton under Edge.....	2	10	0
Newton Abbott.....	0	16	6	Stonehouse, Mr. Hill ...	2	0	0				
Oakham .....	2	15	7	Stourbridge .....	2	9	8				

## CONTRIBUTIONS.

*Received on account of the Baptist Missionary Society, during the month of February, 1851.—Continued from page 64.*

	£	s.	d.		£	s.	d.		£	s.	d.	
SCOTLAND.					Bowmore—				IRELAND.			
Anstruther—					Contributions, for do.				1	0	0	
Collection, [United					Cwmmbraes—							
Presbyterian Chapel	4	0	0		Contributions, for do.				1	0	0	
Contributions .....	7	0	0		Dunfermline .....				20	0	0	
Do., for Native					Stirling—							
Preachers .....	1	7	0		Contributions, for							
					Native Preachers ...				0	15	8	
									Tubbermore—			
									Contributions, by Miss			
									S. J. Carson, for			
									Native Preachers ...			
									3	13	6	

*Received during the month of March, 1851.*

£ s. d.			£ s. d.			£ s. d.					
Annual Subscriptions.			Nash, W. W., Esq. ....	1	1	0	Crawford, the late Lord,				
Angus, Rev. Jos., M.A.	2	2	0	Nash, Mrs. W. W. ....	1	1	0	balance .....	30	0	6
Baker, T. N., Esq. ....	0	10	0	Neal, Mr. John .....	1	1	0	Powell, Mrs. Mary, late			
Barker, Mr., Islington...	1	1	0	Osborne, G., jun., Esq.	1	0	0	of Merthyr Tydvil, by			
Bartlett, Rev. J., Marn-				Overbury, Mr. B. ....	1	1	0	Deed of Gift .....	100	0	0
wood .....	1	1	0	Payne, Mrs., Letherhead	1	1	0				
Beddome, R. B., Esq....	1	1	0	Peck, Brothers, Messrs.	1	1	0				
Beddome, W., Esq....	1	1	0	Peto, S. M., Esq., M.P.,				LONDON AND MIDDLESEX			
Beeby, Mrs. ....	2	2	0	and Mrs. Peto .....	100	0	0	AUXILIARIES.			
Bigwood, Rev. John ...	1	1	0	Pontifex, Mr. ....	1	1	0	Alie Street, Little—			
Blight, Mr. G. ....	1	1	0	Pritchard, Rev. G. ....	0	10	6	Contributions, by Miss			
Bousfield, J. R., Esq. ...	1	1	0	Ridgway, Thomas, Esq.	5	5	0	Jones .....	0	6	8
Brown, Mr. ....	0	10	6	Roe, Freeman, Esq. ....	2	2	0	Do., Sunday School	3	8	7
Burgess, Mr. J. ....	1	0	0	Russell, Rev. Joshua ...	5	0	0	Austen Street, Provi-			
Burla, C., Esq. ....	1	1	0	Saunders, S., Esq. ....	1	1	0	dence Chapel.....	3	1	2
Burla, Miss. ....	0	10	6	Smith, Mr. Eusebius ...	1	1	0	Battersea—			
Burla, Miss J. ....	0	10	6	Smith, Miss R. ....	1	1	0	Collection .....	7	5	8
Carey, Rev. E., and Mrs.				Stone, Mr. N. ....	1	1	0	Contributions .....	41	2	1
Carey .....	2	2	0	Taylor, James, Esq. ....	2	2	0	Do., Juvenile, addi-			
Cozens, Mrs. ....	1	1	0	Trestrail, Rev. F. ....	1	1	0	tional .....	4	10	0
Dallas, Mrs. ....	2	2	0	Twelvetrees, Mr. H. ....	1	1	0	Do., Sunday School	0	10	2
Danford, John, Esq. ....	1	1	0	Underhill, E. B., Esq....	3	3	0	Blandford Street—			
Denham, Mrs. ....	1	0	0	Vines, C., Esq. ....	5	5	0	Contributions, for			
Edwards, Mrs. ....	1	1	0	Walters, Stephen, Esq.	1	1	0	Barisal .....	5	0	0
Fletcher, Joseph, Esq....	2	2	0	Warrington, Mr. Jos.	1	1	0	Bloomsbury Chapel .....	20	10	11
Francies, Rev. G. ....	0	10	6	Watson, S., Esq. ....	1	1	0	Bow—			
Gardiner, Mr. B. W. ...	1	1	0	Welsh, Mr. T., Mitcham	1	1	0	Contributions .....	5	10	0
Gingell, James, Esq. ....	1	1	0	Wenham, Joseph, Esq.,				Brentford, New—			
Gouldsmith, Mrs. ....	10	0	0	Montreal .....	3	0	0	Collections.....	23	13	3
Grove, Thomas, Esq. ...	1	1	0	Wheeler, Mr. D. D. ....	1	1	0	Contributions .....	5	7	4
Haddon, John, Esq. ....	2	2	0					Do., for Native			
Hanson, Joseph, Esq. ...	2	2	0	Donations.				Preachers .....	1	15	2
Hilditch, Miss, Shrews-				Barclay, J. G., Esq., for				Do., Sunday School	0	18	3
bury .....	1	0	0	India .....	10	0	0	Camberwell—			
Howard, Luke, Esq. ....	2	2	0	C. M. ....	5	0	0	Contributions .....	107	15	1
Huntley, Miss .....	1	1	0	Bible Translation Soci-				Do., Juvenile.....	3	0	0
Johnson, Mr. W. ....	1	1	0	ety, for Translations	500	0	0	Do., for Infants .....	1	17	8
Johnson, Mr. G. ....	0	10	6	Chalmers, Mrs. ....	0	5	0	Do., Sunday Schools,			
Jones, Mr. J. M. ....	1	1	0	Friend, H. ....	5	0	0	for do. ....	5	4	10
Jones, Mr. S. M. ....	1	1	0	Gurney, W. B., Esq., for				Church Street—			
Low, James, Esq. ....	1	1	0	Trinidad .....	20	0	0	Contributions .....	4	11	6
Lushington, Right Hon.				M. K. J. ....	100	0	0	Do., Juvenile.....	5	0	0
Stephen, D.C.L. ....	3	3	0	Sims, Mr., Collected by	0	6	3	Devonshire Square—			
Malipant, Mr. G. ....	1	1	0	X. Y. Z., for Colonies ...	1	0	0	Contributions .....	33	9	9
Mann, Mr. Joel .....	1	1	0					Do., for Female			
Merrett, Mr. Thomas ...	1	1	0	Legacies.				Education in			
Murch, Rev. Dr. ....	1	1	0	Callender, M., Esq., late				India .....	6	0	
				of Darlington, balance	58	18	0				





	£	s.	d.		£	s.	d.		£	s.	d.
<b>DEVONSHIRE.</b>											
Devonport, Morice Square—				Contributions .....	20	7	4	Broughton—			
Contributions, for				Do., for Schools.....	1	1	0	Contributions, by Mrs.			
Native Preachers	2	6	2	Do., Sunday School	0	11	7	Vernon .....	1	2	0
Do., Sunday Schools,				Walton on the Naze—				Longparish—			
for do. ....	0	12	5	Contributions (two				Collection .....	1	12	0
Kingsbridge—				friends) .....	2	0	0	Contributions .....	1	0	0
Collections.....	4	13	0					Do., Sunday School	0	2	0
Contributions .....	8	4	11	<b>GLOUCESTERSHIRE.</b>				Lymington—			
Do., Sunday School	1	13	0	Cheltenham, King Street—				Mursell, Mr. and Mrs.	5	5	0
<b>NORTH DEVON AUXILIARY</b>	55	0	0	Collections.....	8	11	5	Newport, I. W.—			
Sheepwash—				Contributions .....	1	6	9	Sunday School, for			
Guest, Mrs., for				Do., Sun. School	0	13	10	Native Preachers ...	0	15	0
Native Preachers	0	10	0	Salem Chapel—				Portsmouth, Portsea, and			
Torrington—				Collections.....	19	13	9	Gosport Auxiliary—			
Contributions, for				Contributions .....	13	11	1	Ebenezer—			
do. ....	1	11	8	Do., Sun. School				Collection .....	4	1	8
Do., Sun. School,				Association ...	14	11	10	Contributions, Ju-			
for do. ....	0	16	6					venile .....	1	7	0
<b>Plymouth, George Street—</b>				Coleford—				Forton—			
Contributions .....	71	5	5	Sunday School, for				Collection .....	3	12	6
Do., Sunday School,				Native Preachers ...	2	11	6	Contributions, Sun-			
for Native Preach-				<b>EAST GLOUCESTERSHIRE</b>				day School .....	1	4	0
ers .....	2	8	5	Auxiliary—				Kent Street—			
	73	13	10	Arlington—				Collections, &c.....	24	10	0
Acknowledged before	25	0	0	Collection .....	3	11	2	Contributions .....	4	17	3
	48	13	10	Contributions .....	1	11	0	Do., Sun. School,			
<b>Shaldon—</b>				Bourton on the Water—				Marie-la-bonne	1	2	9
Contributions, by Mrs.				Collections.....	5	1	4	Landport—			
Stephens.....	1	16	0	Contributions .....	10	0	4	Collection .....	3	16	8
<b>Tiverton—</b>				Burford—				Contributions .....	0	10	11
Contributions, for				Collection .....	1	3	11	Do., Sun. School	2	0	0
Native Preachers ...	0	15	0	Contributions .....	0	19	11	St. Paul's Square—			
				Proceeds of Tea				Collection .....	5	0	0
<b>DORSETSHIRE.</b>				Meeting .....	1	7	6	Contributions .....	16	9	6
Poole—				Cirencester—				<b>Southampton—</b>			
Collection .....	2	12	6	Collection .....	2	2	10	East Street—			
Contributions .....	2	5	0	Contributions .....	12	8	0	Collections (net) ...	5	15	8
Do., Sunday School	1	18	0	Cutsdean—				Contributions .....	5	11	0
				Collection .....	1	2	5	Do., Sun. School	1	0	0
<b>DURHAM.</b>				Contributions .....	0	10	11	Portland Chapel .....	10	0	0
South Shields, Barrington St.—				Fairford—				<b>Whitchurch—</b>			
Collections.....	6	6	10	Collection .....	1	8	3	Collections.....	2	14	2
Contributions.....	17	3	2	Contributions .....	2	8	9	Contributions .....	3	3	6
Do., Sunday School	0	11	4	Maisey Hampton—				Do., Sunday School	0	16	10
Sunderland, Bethesda—				Collection .....	1	4	4				
Contributions, addi-				Contributions .....	0	12	0	<b>HEREFORDSHIRE.</b>			
tional .....	0	10	0	Do., Sun. School	0	16	1	Hereford—			
				Milton—				Collection .....	1	4	0
<b>Essex.</b>				Collection .....	1	19	8	Peterchurch .....	2	16	0

			£	s.	d.
Contributions .....	31	2	6		
Do., King, Miss,					
A.S.....	3	3	0		
Do., Sunday School	0	3	0		
	44	9	1		
Acknowledged before and expenses ....	15	17	6		
	28	11	7		
HUNTINGDONSHIRE.					
Ramsey— Contributions .....	6	10	5		
KENT.					
Bessels Green— Contributions, Sunday School .....	0	16	4		
Do., for Native Preachers .....	0	19	6		
Birchington— Sunday School .....	0	6	6		
Broadstairs — Collection .....	4	7	0		
Contributions .....	6	3	0		
Canterbury— Collections.....	10	17	5		
Contributions .....	2	1	0		
Do., Juvenile.....	54	3	0		
Do., do., for Native Preachers .....	2	0	3		
Do., Sunday School	3	15	10		
Deal— Collection .....	7	0	0		
Contributions .....	0	14	0		
Do., Sunday School, for Nat. Preachers	1	2	10		
Lee— Contributions, by Mr. Whittaker .....	1	3	6		
Lewisham Road— Contributions, for School in India .....	26	12	3		
Maidstone— King Street— Collection .....	11	16	4		
Contributions .....	22	19	5		
Do., for Transla- tions.....	10	0	0		
Do., Juvenile.....	4	14	6		
Bethel Chapel— Collection .....	2	5	3		
	51	15	6		
Less expenses .....	2	2	0		
	49	13	6		
Margate— Collections .....	9	8	6		
Contributions .....	22	7	9		
Do., for Schools.....	0	10	6		
Do., Juvenile.....	0	12	0		
Do., Sunday School, for Nat. Preachers	1	7	6		
	34	6	3		
Acknowledged before	10	0	0		
	24	6	3		
Meopham— Contributions .....	3	0	0		
Ramsgate— Collections.....	11	2	10		
Contributions .....	27	17	0		
Do., Juvenile.....	1	0	0		
Do., Sunday School, for African Schools	5	8	8		
Proceeds of Tea Meet- ing .....	4	0	0		
St. Peter's— Contributions .....	4	0	0		
Sevenoaks— Contributions, by Miss Baker, Tonbridge ...	1	10	0		
Staplehurst— Contributions .....	6	6	6		
Woolwich, Queen Street	11	10	0		
LANCASHIRE.					
Ashton under Lyne— Contributions, by Mrs. Lees.....	22	13	2		
Bootle.....	18	13	6		
Haslingden— Collection .....	6	15	0		
Kendal .....	14	2	0		
Liverpool— Myrtle Street— Contributions, Juve- nile, for Bahama Schools.....	10	0	0		
Pembroke Chapel— Contributions, by Miss Jane Lyon, for Italy .....	3	3	0		
Manchester— Collection, Public Meeting, Union Chapel.....	17	19	10		
Do., Tea Meeting	5	1	0		
Do., Juvenile, York Street .....	5	18	1		
Contributions .....	250	17	0		
Great George Street, Salford— Collections.....	4	9	11		
Contributions, Juve- nile .....	8	16	0		
Grosvenor Street— Collections.....	5	11	0		
Contributions, by Miss Nicholson....	0	16	6		
Union Chapel— Collections.....	130	4	6		
Contributions .....	30	0	0		
Do., Juvenile, for Native preach- ers .....	6	7	9		
Do., Sun. School, for do.....	2	6	10		
Do., do., for In- tally.....	10	0	0		
Do., Bible Class	0	19	0		
York Street— Collections .....	6	2	5		
	485	9	10		
Acknowledged before	400	0	0		
	85	9	10		
Oldham .....	43	6	3		
Rochdale — Contributions, for Native Preachers ...	2	0	0		
Sabden— Foster, George, Esq., for Jamaica Theo- logical Institution	50	0	0		
Wigan, Lord Street— Collection .....	4	15	5		
Contributions .....	2	9	1		
Do., Sunday School	0	7	3		
LEICESTERSHIRE.					
Leicester— Harris, Richard, jun., Esq.....	10	0	0		
LINCOLNSHIRE.					
Grimsby— Contributions, addi- tional, by Master Joshua Burton .....	0	7	0		
Limber— Contributions, by Mrs. Maddison .....	1	4	6		
Lincoln— Contributions, Juve- nile .....	2	19	8		

*Remainder of Contributions in our next.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

# IRISH CHRONICLE.

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The Chronicle for the present month is devoted to the Report of the Committee for the past year. The importance of this document will, we are assured, secure for it an earnest and prayerful perusal.

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## REPORT.

The bare mention of the name of Ireland suggests to many a train of sorrowful reflections, and awakens in them feelings at once depressing and distasteful. The varied struggles of that unhappy land, the impenetrable cloud of its dark superstitions, the frequent appeals of its starving millions, the actual or threatened outbursts of its prided nationality, rise up before them. They think of it as a soil, where peace has no abiding reign, and prosperity no secure, well-founded basis; where all efforts for social or spiritual improvement are unavailing; and a positive relief would it prove to them, did they hear that name no more.

It is not with such sentiments as these that the subscribers and friends of the Baptist Irish Society will listen to its mention this evening. Other and very different emotions will assuredly sway them, as they have swayed those upon whom the preparation of this Report has devolved, and to whom has been entrusted the conduct of the Society's affairs during the year that has now closed. They will regard the several features of its past and present history with feelings of deep sympathy, the sympathy of action as well as expression. They will view it as a sphere demanding missionary exertion, and as having a claim upon British Christians, second to none save the claims of home. And rejoicing that this Society has been permitted there to promulgate the word of God, and that not in vain, they will resolve, the Committee are persuaded, to strengthen the hands of their brethren, by prayerful encouragement and pecuniary support.

The Committee trust that love to the Redeemer, and love to the souls of men, have influenced both themselves and the agents in the prosecution of their respective labours. Yet are they conscious of having likewise been constrained by feelings of strong interest towards the field which they have been led to cultivate with the spiritual husbandry of God. And they would that it should be known to our island-brethren that others, as well as the home-born, can love, and live, and labour for *their* fatherland, with desires as ardent and as lofty as their own.

It is not, however, for your Committee to indulge in general remarks, but to lay before you the important points in the proceedings of the year, together with a faithful statement of their views and impressions on the position of the Society. Yet here they must pause to ascribe publicly their gratitude to God, for the strength and guidance with which he has favoured them, for the unity and peace that have pervaded their counsels, and for the hope they can cherish, that, amidst much that is dark and discouraging, the truth as it is in Jesus has not been preached without tokens of his approval, in the seals set to the ministry of their brethren.

According to the practice heretofore adopted the Committee present the accounts received from the several stations, commencing with those in the west and south of Ireland, which districts they feel are the appropriate sphere of their labours.

The Committee would report first of Ballina, whence Mr. HAMILTON writes as follows:—

The present state of our mission in the | encouraging. We have ten preaching sta-  
Ballina and Sligo districts is upon the whole | tions, in most of which there are good con-  
2 u



gregations, and we trust many are profiting by the word preached. In Ballina the congregation is pretty good, and we hope a spiritual improvement is perceptible among the people.

Four of our numbers died during the year, leaving a satisfactory testimony concerning their faith in Christ, and their desire to depart and be with him. Two were excluded, and six removed to other countries; one was baptized upon a profession of his faith in Christ, and three were received from Easky. Our present number of members is fifty-five. Two experienced brethren have been appointed to the deacon's office, whose counsel and prayers, &c., have been useful. There is no discord among the members, and we trust Christian love is increasing.

We have eleven schools, in ten of which there are nearly 500 children, and about 1584 chapters of the Holy Scriptures were committed to memory during the year. One teacher turned out to be a foolish, and, I fear, a bad man; but he has been removed, and we trust a better one put in his place.

## BALLINA:—

Died . . . . .	4
Excluded . . . . .	2
Removed . . . . .	6
Withdrawn . . . . .	2
Baptized . . . . .	1
Received by letter . . . . .	3
No. of members . . . . .	55

## COOLANEY:—

Removed . . . . .	1
No. of Members . . . . .	6

## EASKY:—

Removed . . . . .	4
No. of members . . . . .	13

In Cork, Mr. YOUNG continues to labour amid many difficulties and much discouragement, but with evident tokens, notwithstanding, that God is blessing the labours of his servant.

The statistics of our cause, dating from March, 1850, are as follow:—

Baptized through the year . . . . .	7
Re-admitted . . . . .	1

Of the seven baptized, three have not united with the church, as two of them stood connected with other denominations, from which they have not felt it their duty to separate; and one lives at a distance. Less by emigration, one. Two of those baptized were Romanists. The number of our membership is twenty-five. Children attending the day-school, twenty; of whom two are the children of Roman Catholic parents.

Our Sunday school was broken up some time back, by the removal of a considerable

part of the congregation to America. We have commenced again, and though our school is not large at present, we hope it will become so.

It is not likely that we shall be able to do anything at present in the way of collections. I am just now making an appeal for repairing the chapel; some of the roof has given way, and is now being repaired. Our incidental expenses, including interest of debt, &c., are very heavy, and the heavier for old debts. If anything can be done, it shall.

In the Kilcooley Hills, and the stations connected therewith, Mr. WILSON has been labouring assiduously during the year. His report tells of personal and relative afflictions, in addition to the many trials inseparably connected with missionary life in Ireland.

To me the past year has been one of severe personal and domestic affliction. My wife was brought near to the gates of death, one of my children has been carried to the grave, and I myself have been dangerously ill. These afflictions, I trust, have exercised a sanctifying influence upon our minds, and have led to renewed resolves to be more than ever diligent in the work of the Lord, to spend and be spent in our Master's service.

The past year has been one of great mental anxiety—anxiety resulting from the apparently slow progress that religion is making in some of my stations. Anxiety, too, arising from the inconsistency of many professed followers of the Saviour. Add to this, that about the middle of the year we were led to believe, that in order to do any permanent good in one of my best preaching places, viz., Raneghmore, a house should be erected to answer at once as a school-room and chapel. The daily and Sabbath schools were conducted in a wretched kitchen, and the preaching service was also held there. To collect money just now you well know is no easy matter; however, this case had peculiar claims upon the sympathy and benevolence of the Christian public. I visited Dublin, Glasgow, Edinburgh, &c., and collected nearly £20. The work is now going on, and I hope that in about three weeks the house will be so far ready that we shall be able to open the schools, and commence preaching in it. On the other hand, I have witnessed many tokens of the divine favour during the past twelve months. Thurles, as you are aware, was formerly a good preaching place; the congregation was good, and the members active and consistent. But by neglecting to attend to the place, the congregation were scattered, and some of the members joined other communions. Years rolled on, and there was no baptist service held in the town. Still there was one intelligent man who remained firm in the right cause. He

and the writer have often mourned over the low state of religion in Thurles. We were determined on making an effort to get up a congregation. There were many difficulties in the way. It is much more difficult to raise up a broken-down cause, than to rear a new one. But the effort was made, and, under God, our efforts have been attended with pleasing success.

In Kilcooley, too, I have experienced the presence of the Lord. Often when so discouraged that I have been ready to fly from my post and abandon the place altogether, the Master in whose service I am engaged has cheered my heart by permitting me to see that "I am not labouring in vain, or spending my strength for naught." I had the pleasure of baptizing three persons—the first, a convert from the church of Rome; the second, a member of the episcopal church; and the third, the daughter of one of our oldest members.

In reviewing the past, may we not say, "What hath God wrought?" When I came to reside here, about two and a half years ago, there was no chapel or school room, neither day nor Sabbath school. Now, we have a plain preaching-room in Boulay, and a good congregation; a chapel nearly finished in Raneghmore; a day school, Sabbath school, a week evening school, a neat preaching-room in Thurles, with a respectable congregation; and notwithstanding that we have lost so many by emigration, &c., a church composed of twenty members.

Mr. WILSHERE, who still pursues his labours in Athlone and its neighbourhood, sends us the following report:—

During the past year the cause here has remained in a steady condition. We have lost fewer by removals than several of the other churches in this country. The extreme difficulty of obtaining the means of support has however led one of our number to seek employment in another part of Ireland, and one has removed for the same reason to England. Both are stedfastly adhering to their baptist principles, and are attending the ministry of baptist brethren.

Our attendance has been uniform, and on the whole encouraging. We have to regret the extreme and painful difficulty of obtaining access to the Roman Catholics. For the most part they refuse to enter our place of worship, and reject our books and tracts when offered them. Four or five have, however, applied for and received copies of the sacred volume, the perusal of which, we trust, may lead to their deliverance from sin and error. Two members of the Romish communion have attended with us somewhat regularly for several months, and in reference to one of them we hope "things which accompany salvation."

The reader has been assiduous and persevering. Two or three cases of usefulness have come to our knowledge, as the result of his visits and conversations. A considerable number of nominal protestants and Roman Catholics welcome him to their houses, who will not venture to attend our chapel.

We have circulated a large quantity of religious tracts during the year, and the books of our lending library have been in some demand. We are persuaded that the great desideratum for the spiritual regeneration of the Emerald Isle, is a well-adapted agency, and increased spirituality and prayerfulness on the part of those who employ missionaries, as well as on the part of those who labour in this benighted but interesting land.

Excluded . . . .	1
Decrease . . . .	1
Present number . . . .	9

Our respected brother and agent, Mr. THOMAS of Moate, writes:—

I am glad to inform you that I have had very good congregations all the winter, particularly in the evenings. On 9th ult. the place became so crowded that I was informed several went away who could not get room. At Mount Shannon, county Galway, the house is always crowded with most attentive hearers, and also at Clonola. I have also preached at Ferbane and Athlone repeatedly, where they appear glad to hear. At Clare, King's county, I preached frequently in a friend's house who came to hear me here, six Irish miles. The place became too straight, and another friend opened his house which became crowded. Clare is a most benighted town. As the people could not attend until very late, the principal ones being engaged in a mill, I could not begin service until nine o'clock at night; I after came home a long and dismal road so late as twelve o'clock; but the Lord preserved me in many perils for many years, praises be to his glorious name. It is a wonderful thing to see the light of truth spring up in that place, (and pure truth.)

Before our Society commenced its operations, great numbers of protestants went to popery, not one since that I could hear or know of over the county for about thirty-six years, driving in all directions in all weathers, preaching every where. When I entered Kilfinch, county Limerick, thirty-four years ago, I learned that sixty families went to popery, during the time of the then residing rector. I began to preach, got up a fine Sunday school of over one hundred children, circulated the Scriptures and tracts, and preached in all the villages and towns about; the race to Rome was stopped, not a single step to it after. But on the contrary, I brought numbers of families and most useful individuals from it, several of whom were distinguished for use-

fulness and decision, and this has been the case in many other places which I have not room or time to mention. The Society's efforts are adapted to accomplish the most brilliant spiritual achievements, they have done so, and will yet in the strength of our glorious Saviour, the captain of our salvation, accomplish mighty deeds of spiritual triumph.

The following is from the Society's oldest agent, Mr. MAC CARTHY, of Tullamore.

In reviewing the dealings of God with me during the past year, I cannot express my feelings better than in the expressive language of the sweet singer of Israel, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." Though my health has not been good, and at several times I have suffered much internal pain; still, with very few exceptions, I have been enabled to attend to all my usual appointments. It has fallen to my lot, on several occasions to visit the habitations of sickness and affliction, not only amongst the humbler classes in society, but in those also which have a just claim to respectability. Whenever I find strangers attending my ministry, my first object is to find out their abode; not for the sake of idle political chat, but to introduce the great truths of Christianity. The subject sometimes turns on our mode of baptism. Think of what sharpshooters we at times have to deal with. A person told me, not long since, we were about to resign it altogether. Of course I emphatically asked why? "By taking into your community unbaptized persons, you virtually declare you do not believe it to be a part of Christianity?" A very pious man sent me word a few days since, that my letters to the Rev. F. F. French, M.A., have convinced him of the authenticity of believers' baptism. A respectable man, from the neighbourhood of Rahue, who, with his family, four adults, who, I may say, have become constant hearers of mine, called on me last week for the first time, and I believe for no other cause but to converse about religion; he told me before he went away, that none but the baptism of believers by immersion has the impression of the divine seal upon it. At Rahue we have suffered a great loss of hearers and members from emigration. Several respectable and decent families have crossed the briny deep. I preach there once a fortnight. We have still encouragement to persevere. Almost all our wealthy members and friends are dead, or gone away. Several poor members cannot attend, for want of clothing. Can nothing be done for them? Private and passive resistance is going on at Ferbane as briskly as ever. Here also I preach once a fortnight. It may truly be said, "By faith we stand," and by a pure love for the truth we are kept together. Every-

thing duly considered, we have great reason to say, the Lord has not departed from us. Though our numbers are not numerous, they are exceedingly constant and regular. Under all the disadvantages in which I labour at Tullamore, still I am greatly encouraged. I seldom preach to less than forty or fifty persons. This is wonderful for a private house, — my own house. The school is kept in Henry Street, or what is more commonly called the Pig-market: this is very well for the school, but it is too much out of the way for preaching. If I had a larger place, I would have more hearers. Some persons have to stand in the halls for want of accommodation. The priest has made another fierce assault upon the school, not many days since, not merely from the altar, but he also came to the school. On seeing him coming in at the street door, the Catholic children, like a flock of affrighted birds, fled out at the back door. This exasperated and disappointed him greatly, as he thereby had no means whereby to find out their names, nor places of abode. To supply this he peremptorily demanded the roll of the school; the master directed him to me for leave to see it, which he indignantly refused. Finding his way completely shut up, he vowed his intention of giving the school all the opposition in his power. The master's repartee was greatly to the purpose. "If the doctrines of your church were to be found in the word of God, you would be as vigilant in the diffusion of it as we are, but you come not to the light because your deeds are darkness." "You are," said the priest, "a very impudent fellow," and away he went. Though there is no chapel, nor free school, nor any school that I know of in the neighbourhood of Clonmurch, where our school is now established, nearer to it than Tullamore, about two miles; still before it was commenced, priestly vengeance was levelled against it; stones were flung at the house, and six or eight panes of glass were broken. This you see was done by persons who are crying up the injustice of withholding (what they call) religious liberty. But withal we have chosen far more advantageous ground than our former field of operations; the enclosed tabulate will show you this. These are all Protestants living about two miles from either church, meeting-house, or school. Their parents, though greatly depressed by the times, are a clean, industrious people, and above all they have a thirst for religion. We are the first who have stretched out the hand of benevolence to them and their little ones, in this way, and they feel very thankful to the Society.

Mr. MULLARKY, who is stationed at Parson's Town, thus writes:—

In furnishing you with an outline of my labours, in order to give you an idea of the state and progress of religion in this district,



I must confess that my difficulties are very great. Never were the enemies of the gospel more determined in their efforts to oppose the truth, in this town and neighbourhood, than they are at present. From the increase of scriptural knowledge, they seem to think their cause is in danger, and therefore they are using every stratagem to maintain their hold upon a down-trodden people. The number of priests has been increased, and they frequently call to their assistance the Hon. Mr. Spencer, who has left this a short time ago, for the purpose of exerting his influence amongst Roman Catholics in England, in order to obtain funds to enable him to establish schools, and use other means to prevent the inhabitants of this town from leaving what he calls the true church. He has so far succeeded, that industrial schools have been lately opened in the town, and one of the priests is now in Dublin, endeavouring to obtain work for the pupils in this school, which is altogether devoted to work. In addition to the above, it has been reported, that the Roman Catholic bishop who lately died in this town, appeared to a priest since his death, and told him that he cannot obtain rest in an eternal world as long as bible reading and heresy are permitted to go on in his diocese. Whilst we have these difficulties to contend with, I can safely say there never was a time in which there was more facility for missionary labour. The priests are daily falling in the estimation of the people, and neither kindness nor tyranny will prevent them from reading the scriptures. I asked a poor Roman Catholic the other day, if the priest commanded, would he give up his Bible? his reply was, that he believed it to be God's word, and that no man on earth would prevent his reading it. I cannot say that our chapel is filled with Roman Catholics to hear the gospel, although we have a few who attend; but I can say with pleasure, that I can enter any house in the parish in which I reside, and talk to the people about the concerns of their immortal souls, and direct them to the Friend of sinners, sure of receiving a favourable reception. Notwithstanding our losses by emigration, the congregation here, and in the different stations, namely, Banagher, Borrisokane, Rivers Town, and Crinkle, are encouraging. We have had eight persons added to the church within the last twelve months, and the Sunday school still prospers in this town.

During the last three or four years, my residence was convenient to the lowest part of the town; the inhabitants even looked upon us as most uncivilized, and opposed to everything connected with religion. With fear and trembling I opened my house for the preaching of the gospel, and I had the pleasure not only of seeing the meeting well attended, but of witnessing considerable improvement in the people. They became

orderly, observant of the Lord's day, and respectful to religion. Lately I have removed my residence to the other end of the town, to a neighbourhood equally destitute of religion, and I hope with God's blessing to introduce the gospel also into this dark corner. We have been here a little more than a month, and I find we are gaining much influence amongst our Roman Catholic neighbours. Already Mrs. Mullarky and Miss Crosbie have opened an evening school, in which they propose to teach poor girls to read, knit, and sew, and I have reason to hope that it will be made a blessing.

It would be sad indeed if our Society were obliged, for want of funds, to lessen their efforts at this particular juncture. Ireland has been too long the land of darkness and misery; too long has she continued the stronghold of popery. Now that the pope is dividing England into districts, and apportioning her amongst his priests, certainly English Christians are called upon to assist in attacking the man of sin on his own territories. Now that the light seems to appear though weak, Christians are called upon to unite their prayers and their efforts, to usher in that happy day when all shall know the Lord, from the least even unto the greatest.

Mr. BROWN of Coleraine writes upon the whole favourably.

During the past year, we have had much cause for humiliation, and much cause for gratitude to the God of all grace. We have been severely tried in various ways; but we have been mercifully preserved, and singularly delivered. And our hearts' desire and prayer to God now is, that we may come forth as gold—that has been seven times purified. We have lost one valuable family by emigration, five of whom were members of the church—valuable, not on account of wealth, (for they were driven by necessity to leave us,) but on account of eminent godliness. We know by experience, that the most praying members are, in reality, the most influential. Another family, three of whom were members, have removed to a distant part of this country, and a young man to England. A beloved sister has gone to the invisible world. She sleeps in Jesus. Her adorning was that of a meek and quiet spirit, and her end was peace. We have lost another under more painful circumstances than any of these—by exclusion for improper conduct.

The Lord has, however, added to our number of the saved. Six individuals have been baptized during the year. Four of these have joined this church, one the Congregational church at Newtonlimavady, and one was a member previously with us. Two of the persons referred to were young people from the sabbath school, and another, a farmer, whose house I have occupied as a preaching station for a considerable time.

In all these additions I have much satisfaction. I have had many opportunities of conversing closely with them about their souls, and I find that they can give a distinct account of what Christ has done in them as well as for them; and I know that their deportment in the world is such as becomes the gospel of Christ.

I am happy to say, that, notwithstanding the removals referred to, the attendance at the chapel is much as usual. We have two sabbath schools, one in the chapel, and another at some distance from town. The latter has been lately opened by a young man connected with the church, and at present is in a very promising condition. The substations are Roselitch, Dunalio, Churchill, and Knockentern. At the last named station, the average attendance numbers about a hundred, but the other stations are much less important. We have another station in a destitute part of the town, supplied alternately by three of the ministers of the place and myself. I mention this, not only for its own sake, but also as a proof of the good feeling existing between the different denominations in town. Opposite my chapel is a Presbyterian meeting house, and we are so far from being jealous of each other, that I have on different occasions officiated there, as well as in the Wesleyan chapel. I have great reason to be thankful to God, that he has given me favour in the eyes of the people, and that, notwithstanding the conscientious differences existing between us, we can be fellow helpers to the truth. And I am fully satisfied that the friendship to which I allude is not merely in appearance, for I know the proof of it. Words fail to express the gratitude of my heart for the kindness of my ministerial brethren in this place. May God enable us to keep the unity of the spirit in the bond of peace, and bless the exertions of all His servants of every name to the destruction of Satan's kingdom, and the establishment of the kingdom of God's dear Son!

The statistics are as follow:—

No. of members in last Report	67
Decrease by death	1
" by exclusion	1
" by removals and emigration	9
Increase by baptism	4
" by letter	2
Present number of members.	62

We number five less than we did last year, but I am glad to believe that we are in a healthier condition than we have been for a long time.

The following is Mr. McKee's report from Conlig.

When I furnished my last annual Report. I stated, that having been here but a few weeks I could not give much definite information regarding the state of matters in this

locality. Now, however, that I have had the experience of upwards of twelve months, you will naturally expect that I should be in a position to give a distinct statement of the cause of God in this district. This I shall now do as accurately and concisely as possible.

I shall begin with statistics. During the past year, four have been added to the church by baptism, one by restoration, and two, who had withdrawn before I came here, have been again united to us. On the other hand, we have lost six by emigration, one by exclusion, five by removals, and seven have withdrawn; so that while seventy-two was the number reported as our total last year, we have now but sixty in regular standing with the church. I should state however, that four of those lost by removals had left before I came here, but from my imperfect acquaintance with matters in last March, they were reported as still belonging to us. In regard to those withdrawn the church has so much reason to doubt their piety, that most of them would have been excluded had they not saved us the trouble by their withdrawal. The congregations, notwithstanding these large deductions, continue as good as they have been since I came here, and I trust the members are "growing in grace and in the knowledge of our Lord Jesus Christ." One pleasing fact is, that they seem to take an increased interest in supporting the gospel. During the past half year there has been more given to the Society, including some money in hand, and which will be sent in a few days, than was given in any former year, when the church was one-third larger than it is now. The members are poor, but I have not neglected to teach them their duty on this subject, and they seem willing to do what they can.

During the past year I applied to the Religious Tract Society for a circulating library for the church and sabbath school, and with their usual generosity, the Committee made me a grant of eighty-eight volumes, value £5 6s. 9d., on our payment of £2. These books are doing much good. When I came here I found that intemperance prevailed to an alarming extent in this neighbourhood, several of those who had been members of the church having fallen by "strong drink," and consequently were excluded. In April last I formed a Total Abstinence Society, which numbers now upwards of one hundred members, and which has already done much good. Some drunkards have been reclaimed, and many who were on slippery ground have got their feet stayed, and have been kept from temptation.

One of those added to us by baptism was a Romanist until about the end of April last, when he came to reside in this neighbourhood. He was then invited by one of the brethren to come to our chapel. He came, and heard "the story of the cross." It was new to him;

he heard it with interest, and "the Lord opened his heart to attend to the things spoken." I soon found that he was one of the regular members of our congregation. I gave him a couple of tracts, which I selected as suitable to his case. These he carefully read, and as I found that he was studying the Scriptures and regular in his attendance on public worship, I visited him again, and earnestly pressed upon his attention the necessity of decision of character in regard to eternal things. What I said to him then was "a word spoken in season," as he subsequently stated. He was baptized last month, and I trust he will have grace to "walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Our day school is the means of doing considerable good, both to the children of our own members and others. Besides literary instruction, the master, John Graham, who is one of our own members, gives them religious instruction, which, by the Divine blessing, we have reason to hope, will tell in after days. I also visit the school occasionally, and press upon the young folk the nature and importance of eternal concerns. The mistress of the school, Jane Graham, gives instruction to the females in knitting and the various branches of needle-work, by which means they will be prepared for occupying situations of usefulness in after life. The average attendance is about forty. We have also a sabbath school, which is attended by upwards of thirty, and in which five teachers give religious instruction. I preached to the sabbath school children on Christmas day, and early in the new year I held a public examination of the school, and gave suitable presents of small books to the children, according to merit.

I have sub-stations in Newtownards, Balloo, and Grey Point, at which considerable numbers attend, some of whom, there is reason to believe, never hear the gospel elsewhere. I also occasionally preach in Carrickfergus, where the brethren who live there meet as a church, and they are desirous that I should visit them as often as possible. Besides our two stated services here on the Lord's day, we have a prayer-meeting on Monday evening, and on Tuesday evening I preach in Newtownards, and on Wednesday evening we have a lecture in the chapel, which gives me only Thursday evening for the other visitations, as I wish, as far as possible, to reserve Friday and Saturday for study.

Thankful to the Lord for what measure of grace has attended my humble efforts to promote His glory, I would earnestly but affectionately entreat for an interest in the prayers of Christian friends in England, that I may, with more entire consecration of soul, during the coming year, labour successfully for the spiritual welfare of Irishmen.

The following is Mr. ROBERT CARSON'S report. He is located in the district where his respected father laboured before him :—

I have much satisfaction in supplying, at your request, a brief report of the past year. The season has been on the whole one of the most encouraging character. We have not, indeed, made rapid, but we have made steady progress; and nothing has occurred in any department of labour seriously to retard the work.

#### STATE OF THE CHURCH.

Since the lamented removal of my late beloved father, the church has never been, I believe, in all respects in so good a state. My efforts at the restoration of discipline, referred to in my last report, have been crowned with the most entire success. Order is re-established, harmony restored, and the laws of the kingdom of Christ carried out, not only with the concurrence, but at the earnest desire of the whole body; this to me is most encouraging, most delightful, indeed without it I could not proceed a single step in my work.

I am also pleased to observe a growing interest among the brethren in the prosperity of the cause. That careless state of feeling induced by a despair of success, lately characteristic of the church, has almost wholly disappeared; and nearly all the brethren, perhaps indeed I might say all, appear to entertain the liveliest hopes and desires in relation to our Zion, their attendance at public worship is much more regular, while they seem increasingly interested in the services of the sanctuary, they also take a lively interest in the meetings held throughout the neighbourhood, at all of which, in their respective localities, they constantly attend. Many of them, too, are engaged in sabbath school teaching, and various other means of usefulness; and in all they appear more zealous than formerly. I do trust they are growing in the knowledge and grace of our Lord Jesus Christ.

In a pecuniary point of view the church now is far in advance of the church at any former period. Indeed until lately it was a reproach in this respect. When numbering 350 under the pastorate of my late father, and 260 under mine, it did not contribute towards the maintenance of the cause within several pounds of what it now does. I am bold to say, that when the present number and present circumstances of the people are taken into account, and contrasted with their former number and former circumstances, they will be found to contribute not less than four times as much as ever they did before; and I believe they contribute considerably more than most other churches now connected with the Society. I mention this, not in the way of boasting, but believing it to be the



truest indication of the state of the cause I can submit to your attention. That church must be growing, which in this respect is striving to reach the point of duty.

From our statistics for the year, which I subjoin, you will learn our visible amount of success: good not yet seen, we trust, has been accomplished.

Admitted . . . .	15
Dismissed . . . .	2
Excluded . . . .	1
Died . . . .	1
Clear increase . . . .	11
Present number . . . .	159

#### STATE OF THE CONGREGATION.

This differs somewhat from that of last year, the attendance is considerably better, and the interest taken in the services of the church more marked; there are some, however, who have yet to be roused to a sense of their duty in attending on the means of grace; and there are others who, while they wait on those means, seem to care little for them; with both classes we are labouring not without the hope that, through the divine blessing, they may be brought to a right state of feeling.

#### STATE OF THE SABBATH SCHOOL.

Our sabbath school is healthy and vigorous. It has not, indeed, greatly increased, but it has gathered a measure of strength and solidity, unknown for many years, and is steadily progressing in the attainment of scripture knowledge. It is now under the management of a worthy brother, received during the year from the Presbyterian body, and lately made a deacon in the church. This brother, with some thirteen teachers, is anxiously engaged in the work; may they soon be repaid in a rich harvest of souls. The school numbers 110 in constant attend-

ance. Besides this school there are some others conducted by members of the church in private houses; and these, I am happy to be able to say, are favoured with a like measure of success.

#### STATE OF THE PREACHING STATIONS.

Matters being somewhat arranged and settled in the church, a short time since I opened several stations for preaching the gospel. Some of them are regular, others only occasional. I manage to have three or four in the month, which is as much as I can rightly attend to. In two of the stations I preach in a town or market-hall, in one in a large school house, and in all the others in private houses. Generally all the places are filled with attentive and anxious listeners. At none of the meetings have we fewer than forty; and at some of them we have above 200. In Draperstown, three miles from Tubbermore, our best station, there is a regular attendance of 200. At our last meeting a friend counted 230. I am delighted to preach to this most interesting congregation, composed as it is of all denominations, and anxiously desirous for the gospel. I feel convinced the Lord has here opened a great and effectual door, and that he will not withhold success. My chief supporters are a Presbyterian and an Episcopalian, who spare no trouble to collect the people. I carefully avoid all disputed points, and preach simply Christ crucified.

I cannot conclude this mere outline of a report without earnestly entreating the prayers and sympathies of the committee on behalf of the cause at Tubbermore. Their fostering hand, under God, has already in a great measure restored it to life and vigour. Let them not now forget it, especially at a throne of grace. And may the good Lord, in answer to their supplications, send us down a blessing we shall not have room enough to receive.

The gross results, so far as they relate to the numerical increase or decline of the churches may be summoned up as follows:—

	Died, removed, and excluded.	Added.	Decrease.	Increase.	Total No. of Members.
Ballina.....	14	4	10	...	55
Coolaney.....	1	...	1	...	6
Easkey.....	4	...	4	...	13
Cork.....	1	5	...	4	25
Kilcooley.....	...	...	...	...	20
Athlone.....	...	...	...	...	9
Parsonstown.....	...	8	...	8	...
Coleraine.....	11	6	5	...	62
Conlig.....	19	7	12	...	69
Banbridge.....	...	10	...	10	41
Belfast.....	5	12	...	7	49
Tubbermore.....	4	15	...	11	159

In presenting the foregoing returns your Committee are painfully affected by the thought, that it is in all probability the last time that some of the districts

named will appear in their report. From circumstances, to which they are about to refer, it has been deemed necessary to give notice that, at the close of the current quarter, the Society will cease to retain its stations at Rahue and Ferbane, Parsonstown and Kilcooley Hills, the services of Messrs. Mullarky and Wilson being dispensed with; and the aged pastor of the churches at the two first mentioned places retiring on an allowance of £40 per annum, an acknowledgment of his long course of labour, and some provision towards his future support.

In respect to these districts, cultivated through so lengthened a period, and regarded, in common with all the other portions of the Society's spheres of operation, with so much prayerful anxiety, the Committee believe that the seed sown has already borne fruit to the praise of the riches of the divine grace in some, now flourishing in the courts of the Lord's house in their own or in distant lands, and in others, who have joined a loftier fellowship, and have become sharers "in the inheritance of the saints in light." And it is their earnest desire—mingled, they may add, with a strong confidence, that should their own denomination again plant its representatives there, or some other branch of the household of faith thither direct its missionary efforts, they may find the fields, "white already to harvest," and be able to bear their willing testimony,—“other men laboured, and we are entered into their labours.”

From the very commencement of the past year, the financial state of the Society occupied the close attention of your committee. Although at the last anniversary they were permitted to report a slight diminution in the long standing debt, they felt—both as men of business, and especially as Christian men—that an encumbrance, so depressing in its influence, and unseemly in its aspect in relation to the cause of God, should no longer be suffered to exist. With a view therefore to its removal they early issued an appeal, in the shape of a letter from the Treasurer, requesting such additional contributions to the general income of the Society, as might leave a surplus at the close of the year, available for at least its partial liquidation. The principle embodied in this proposal is, in the judgment of your Committee, the most legitimate one for an institution, thus circumstanced, to adopt; and they ventured hopefully to anticipate, that it would have commended itself to those who are interested in the spiritual welfare of Ireland, and the efficient working of existing instrumentality, confessedly adapted to her need. To their sorrow, however, excepting from a few honoured friends, no response came; and feeling, that to appeal further would injure the interests of the Society, and lower the dignity of the cause committed to them, they resolved to proceed at once to a moderate reduction of the agency. The investigations necessary to this were in progress, and some changes had been already agreed to and notified, when it was found that the numerous meetings, originating in the papal movement on the one hand, and the special efforts of a sister Society on the other, for the succour of those, whom pestilence had rendered destitute, as it swept over the length and breadth of Jamaica, were seriously affecting the usual receipts, and it became evident, that unless your Committee grappled even more resolutely with the necessities of their position, and undertook a more extensive reduction than they first contemplated, the difficulties of their successors in office would be materially increased. Compelled therefore to further revision, they determined to examine into every part of the Society's operations most closely, and to remove those branches which appeared the least fruitful, and consequently the least worthy to be retained.

One result of this investigation has been, that besides the changes before alluded to, the Committee have come to a unanimous decision entirely to discontinue the system of readers. In this they have not acted on their own convictions alone. Many of their agents were found to be most strongly in favour of such a step; in addition to which, valuable, independent testimony was obtained, unhesitatingly tending to the same conclusion. Two of the readers, Messrs. Nash and Walsh, it is proposed to retain in some other relation to the Society than that which they have hitherto sustained.

The operations of the mission in Sligo district, consisting entirely of schools, and involving a large annual outlay, it has been notified must cease on the 24th of June next; and these items of retrenchment, with the giving up of one school attached to the station at Ballina, will reduce the expenditure of the Society by no less a sum than £585 per annum. Nor would the Committee be justified in



forbearing to add, that from what they have ascertained during the closer examination they have thus been led to institute, they see reason to regret that some of these alterations had not been made at an earlier period.

Should it be said that such reductions will dispirit the friends of the Society, and tend to lessen their zeal on its behalf, your Committee can only reply, that they have done what they believe to be right in the sight of God, and calculated to promote the permanent interests of the cause. Moreover, they purpose, coincident with these reductions, to make renewed and judicious efforts to augment the funds, and what is of the first importance, to re-establish confidence in any quarters where it may have been in any wise weakened. And if enabled by these means to discharge their present liabilities, they hope then to be in a position to send forth more labourers into the vineyard, either to resume former spheres, or to break up new ground, men of superior mental endowments, and deep and unaffected piety, who, baptized in their Master's Spirit, will come with holy energy "to the help of the Lord, to the help of the Lord, against the mighty."

The Committee have to express their thanks to their esteemed friend, Joshua Whitaker, Esq., of Bratton, for his kindness in visiting and inspecting, during the course of the last summer, the farm at Ballina, which, it will be remembered, was taken on lease by the Society, and has been supported solely from the funds forwarded for relieving the temporal necessities of the poor. The Committee are indebted to Mr. Whitaker for a most lucid and comprehensive report on its state and prospects. He confirms them in the opinion that it is a matter of satisfaction that the experiment has been made, but suggests certain points to be reconsidered, should it be determined to continue it. As, however, the Committee have the option of terminating the lease in November next they have deemed it expedient to give the proprietor notice that their holding will then cease.

Circumstances that have transpired, and the difficulty experienced during the recent inquiry, in obtaining definite information on many important points, have convinced the Committee, that it is not only desirable but essentially necessary that there should be a frequent and regular inspection of the stations, schools, &c., by some competent and responsible party, in whom the Committee, the agents, and the constituents of the Society can place unqualified trust. The brethren in Ireland desire this. They wish for the visits of one, to whom in the freedom of conscious friendship they may communicate the difficulties of their position, and lay bare the feelings of their hearts,—whose sympathy they may turn to with gladness, and whose counsel they may follow with profit. As a link of connexion between them and the Committee, also between the Committee and the churches at home, a brother so employed would, they are satisfied, if possessed of the right qualifications and a man of the right spirit, be a great blessing, under God, in forwarding the work of evangelization, as well as promoting the joy and good of His chosen.

Believing this spirit and these qualifications to be united in Mr. Bugby, for some time the pastor of the church at Waterford, and successor to their lamented friend Mr. Hardcastle, they have invited him to take the proposed office, and they have much satisfaction in stating that he has consented to do so. One moiety of his time will be devoted to Ireland, and the other in representing the Society at home. It is hoped, that with facts fresh from the field, his visits will be acceptable, and that the design of his appointment will, in each respect, be entirely fulfilled.

One other point in connection with these alterations remains to be noticed. Mr. Williams having intimated his willingness to retire from the Secretaryship, should the Committee think that he could serve them more advantageously, either by devoting himself exclusively to the travelling department, or what he would much prefer, by proceeding to Ireland, and engaging in direct missionary labour there; after giving the subject their best consideration, the Committee placed on their minutes a unanimous resolution, expressive of their high sense of the disinterestedness and zeal which Mr. Williams had manifested throughout his connection with the Society, and their strong desire to retain his services, though they deemed it advisable that those services should be rendered through some other channel, as it was their decided conviction, that the exigencies of the mission required some gentleman of longer experience in the conduct of religious societies, and more



extensively known to the members of the denomination at large, to fill the office in question.

The duties devolved upon Mr. Bugby, embracing the representation of the Society's claims over so large a portion of the year, the Committee felt themselves less fettered in looking out for a suitable successor to Mr. Williams, as the travelling and public advocacy of the cause could be sustained without difficulty by Mr. Bugby, with the customary occasional employment of other of the agents, or of ministerial brethren, who are always willing to lend their aid. The conduct of the home affairs, especially in the present position of the Society, will need a very large amount of time and energy, and they were of opinion that adaptation in this respect was the chief point to be regarded. With these views they unanimously adopted the following resolution,—

“That this Committee unanimously concur in inviting their esteemed friend and long co-worker, the Rev. W. Groser, to become the Secretary of the Society, assured that his great experience, his known administrative talents, the position he occupies in the Baptist denomination, and his tried attachment to this Mission, eminently qualify him for the post. While his acceptance of it would, the Committee have every reason to believe, be attended, under God's blessing, with real and permanent advantage to the cause they are labouring to serve.”

The Committee rejoice to state, that Mr. Groser, having solemnly and prayerfully considered this resolution in relation to his other existing engagements, has given to it a willing and hearty response; and, as an earnest of the spirit in which he contemplates the discharge of the duties involved, they cannot forbear to quote the following passages, from the letter which conveyed to them his compliance with their wishes.

“The ample opportunity you have had to form an estimate of my qualifications for the work, the kindness of the resolutions you have passed at your recent meetings, and the paramount importance of Ireland as a sphere for missionary exertions in the present state of Europe, seem to leave no alternative, but to render it imperative upon me to treat your voice as the voice of God's providence. I am perfectly sensible of the arduousness of the undertaking, but as it is an omnipotent Patron whose kingdom we are seeking to advance, one who is not only strong but able to communicate strength, not only wise but able to impart wisdom, I conceive that we ought not to shrink from any service to which he apparently calls us, because it requires powers greater than our own. At the approaching annual meeting of your subscribers therefore, should the constituency concur in your views, I shall accept the appointment, relying on the aid of our Almighty Redeemer, and I shall thenceforward endeavour to serve the society as its secretary to the best of my power.”

And here your Committee would close, but they are reminded that they have not *all* returned to render an account of their stewardship, and they would be doing injustice to their feelings, did they omit an affectionate reference to their late friend, Mr. Penny, the termination of whose course on earth, and the commencement of whose service in heaven, the past year has witnessed. Till within a very short period of his death, he joined them in their deliberations, and manifested to the last his interest in the welfare of Ireland. An aged disciple, he has descended to the tomb full of years, and long will his name and his memory abide with the colleagues he has left for a season behind. May the thought of that “cloud of witnesses,” thus ever and anon increasing, animate to more devotedness the saints of the living God. The time for exertion daily lessens, while the obligations of our Father's goodness daily multiply. Let us then “gird up the loins of our minds,” and “be steadfast, unmoveable, always abounding in the work of the Lord.” Your Committee are privileged to bring before you a noble sphere of usefulness;—a Society, in the truth of whose principles and the worthiness of whose claims they feel every confidence—a service, from which, amidst all its anxieties and crosses, they have themselves derived much spiritual satisfaction, and a hope, which, though its fulfilment may tarry, yet, based upon God's own promise, “maketh not ashamed,” and brightens the dark present of Ireland with a future of joy and praise. That love, already referred to, will not be without its recompence, and months, nay, years of anxious effort shall not want their reward, if through the blessing of the Most High, resting on the means that have been

employed, the gospel of our Lord and Saviour should be received in its simplicity and power, and that happiness, so long a stranger there, should once more be found on her peopled shores. Then shall "her light break forth as the morning," and her "health shall spring forth speedily."

### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Reading .....	6	15	0
Coventry .....	11	13	0
Oxford .....	10	0	0
Ting .....	3	6	0
Liverpool .....	35	8	0
Do., Ladies of Pembroke Chapel .....	5	2	6
Birmingham .....	43	16	5
Bratton, additional .....	5	18	10
Tewkesbury .....	2	17	5
Lockwood .....	1	2	6
Plymouth .....	14	19	6
Louth .....	4	15	0
Bures .....	3	0	0
Earl's Colne .....	1	0	6
Bridgwater .....	17	5	7
Windsor .....	1	0	0
Bristol, additional .....	7	2	0
Amphill .....	2	12	6
Leicester .....	25	3	4
Chesham, additional .....	6	6	6
Bildestone, per Rev. C. T. Crute .....	2	10	0
Ford Forge .....	3	0	0
Coseley .....	3	0	0
Chard .....	3	0	0
Saffron Walden .....	7	0	1
Preston .....	3	7	6
Blackburn .....	0	10	0
Burnley .....	1	12	0
Oldham .....	2	11	0
Bacup .....	6	15	6
Cloughfold .....	1	2	6
Haslingden .....	2	5	0
Rochdale .....	4	15	1
Manchester, additional .....	0	15	2
Ashton .....	2	2	6
Staley Bridge .....	0	5	0
Accrington .....	5	10	6
Halifax .....	4	3	6
Maidstone .....	1	15	0
Berwick .....	7	0	0
Falmouth .....	1	14	8
Southampton .....	0	10	0
Kettering .....	4	10	0
Hanley .....	3	0	0
Beaulieu Ralls .....	1	1	0
Milton .....	1	0	0
Pershore .....	8	4	6
Morpeth .....	0	10	0

#### IRELAND.

Dublin .....	22	14	4
Danbridge .....	10	13	4
Parson's Town .....	4	17	6

Athlone .....	£	s.	d.
Cork .....	3	15	0
Belfast .....	22	6	2
Coleraine .....	5	6	6
Tubbermore .....	4	0	0
Londonerry .....	6	6	6
Moate .....	3	3	6
Newtown .....	1	12	0
Letterkenny .....	6	16	0
Conlig .....	2	5	0
Ballymore .....	0	5	0
Ballina .....	6	3	6

#### SCOTLAND.

John Alexander, Esq., Banffshire .....	1	0	0
J. Alexander, jun., Esq., ditto .....	1	0	0
J. I., a Friend, by Rev. C. Anderson, for Native Irish Scripture Readers or Schools .....	30	0	0
Miss Pringle, by ditto .....	1	0	0

#### LONDON.

Hon. and Rev. B. W. Noel .....	1	1	0
B. B., for two years .....	2	0	0
Mr. Welch, Mitcham .....	1	1	0
E. T. ....	0	10	0
Mr. P. Renard .....	1	1	0
Mrs. Renard .....	1	1	0
W. D. Hanson, Esq. ....	1	1	0
Prescot Street .....	12	0	0
Lewisham Road, additional .....	0	12	4
Regent Street, Lambeth .....	3	11	3
Keppel Street .....	7	11	6
W. Blackmore, Esq. ....	2	2	0
Miss Eames, Hackney .....	0	10	0
J. K. Phillips, Esq. ....	0	10	6
Horsley Street, Walworth .....	7	1	6
Providence Chapel, Shoreditch .....	3	10	0
Hackney .....	5	16	7
Church Street .....	2	10	0
Eagle Street .....	8	8	0
Received from Collector, additional .....	30	15	0
S. M. Peto, Esq., M.P. ....	20	0	0
By Miss K. Watson, Camberwell .....	6	17	6
E. T. ....	0	10	0

#### Donations—

From a fund for religious purposes, at the disposal of Messrs. B. Baker, S. Green, and Richard Saunders .....	20	0	0
F. W. ....	10	0	0
G. E. Foster, Esq. ....	20	0	0
J. G. Barclay, Esq. ....	5	0	0

We intreat our friends who have promised collections, &c., to forward them immediately. Several churches which collected for us last year have not yet done so.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Rev. WILLIAM GROSER, Secretary, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,  
4, COMPTON STREET EAST, BRUNSWICK SQUARE.